SEPTEMBER 1960

# The Methodist Woman

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V. 21

# In Memoriam

*Miss Alpharetta Leeper,* a secretary in the Office of Missionary Personnel of the Board of Missions, died on July 6 in Lebanon, Missouri, the home of her sister, Mrs. Ned Draper. Her primary responsibility had been the recruitment of deaconesses and workers for projects in the Department of Work in Home Fields.

Born near Quincy, Kansas, on October 5, 1908, Miss Leeper soon moved with her family to Collinsville, Oklahoma. She attended Muskogee Junior College and Scarritt College, Nashville, Tennessee, where she received her B.A. and M.R.E. degrees. Consecrated a deaconess of The Methodist Church in 1932, Miss Leeper was a girls' club worker for eight years at Wolff Settlement, Tampa, Florida. She served for some years as a student counselor and director of the Wesley Foundation at Florida State University, where the program she established attracted a number of students into missionary service.

Following funeral services in McAlester, Oklahoma, Miss Leeper was buried there beside her father. On the same day a memorial service was held in the chapel of the Interchurch Center in New York, with staff members closely associated with her in the Board of Missions participating. At this service, Dr. M. O. Williams, a secretary of Missionary Personnel, paid the following tribute to Miss Leeper.

**Tribute**

Alpharetta Leeper continues to live on in the office of Missionary Personnel. Her memory challenges and sustains us; her contribution in relationships and in procedures is built solidly into the work we do.

I remember the day, back in September 1952, when Al came to Lake Junaluska to talk with members of the Joint Committee on Missionary Personnel about taking this work. She grasped its deep significance and felt inadequate to meet its demands. We knew that she was excellently prepared through study, through experience in a community center, and through work as director of the Wesley Foundation at Florida State University. In all the discussions she

**Miss Alpharetta Leeper**

revealed a poise, a dedication, and an inner strength which led our Personnel Committee enthusiastically to conclude she was just the right person for the job.

She brought all this skill and experience into our work. As we look back over these eight years we know that she had unique gifts and a quality of spirit that will continue to live on. She excelled in team work. There was a quality of openness and directness about her that evoked this response from others. As chairman of our staff for the past few years she led in much of our planning and in the development of retreats in which we tried to probe deeply into our message, our challenge, our procedures in personnel work.

All of us carry rich memories of her concern for individuals and her thoughtfulness expressed on many occasions. I think especially of the way that she related herself to her office secretaries, her appreciation of them, her enthusiasm for them, and her thoughtfulness when any of them needed encouragement or help.

There was something about Al that makes me turn to *Cry, the Beloved Country* for the only expression that seems adequate. You will remember that the old pastor in speaking of the boy said, "There was a brightness within him."

There was a brightness within Al. We were aware of it many times. The first time it broke clearly on me was at a national gathering of student workers, when our presentation of missionary and deaconess personnel was placed within a rather short time span at a crowded dinner program. One or the other of us spoke and then Al arose, and she seemed to become positively incandescent as she talked of the challenge to service in the home mission outreach of our church.

We noticed that brightness, even after illness had come upon her. There was for a long time something of a fierce courage in her determination to whip those cancer cells and to return to the work she loved. Her sense of vocation was so deep that it did much to sustain her and carry her hopefully through trying and painful days.

Finally we saw her accept the fact that hers was a terminal illness. As her courage and fighting spirit had impressed us during the early stages of her illness, so now we were impressed by the serenity of spirit which came to her. She was sustained throughout by a deep and radiant religious faith.

In our last conversation she stated wistfully that it was difficult going on, not knowing how many days were left. The words that came to me were, "What difference would it make, you would be the same person that you are whether you knew that you had one day or a thousand." She replied, "Maybe so, but there are things I would like to do."

She didn't get to do many of them, but what does it matter, she had already done them.

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**Cover:** A modern reproduction of the September, 1940, cover of THE METHODIST WOMAN with Mrs. Walter Gibson of Randelman, North Carolina, representing a typical-looking Methodist woman. (See "Comments of Judges" on page 16.)

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**All items for publication should be directed to the Editor at 475 Riverside Drive, New York 27, N. Y. Room 1355.**

V.21
1960/61

# Items OF INTEREST . . .

### Don't Send Clothing to 475!

Church World Service, National Council of Churches of Christ in the U.S.A. moved its offices to 475 Riverside Drive, New York 27, New York. Contributed clothing, however, should not be directed to this address. Clothing donations should still be sent to one of the following C.W.S. centers: New Windsor, Maryland; Nappanee, Indiana; 110 East 29th Street, New York 16, New York; 4165 Duncan Avenue, St. Louis 10, Missouri; 919 Emerald Avenue, Modesto, California.

### Mrs. Ralph Ward to Taiwan

Mrs. Katherine Boeye Ward, of Hendersonville, North Carolina, widow of the late Bishop Ralph A. Ward, left in June to serve as a missionary of the Woman's Division in Taiwan, where she will help establish Wesley Girls' High School, the first Methodist high school to be established for Chinese youth since the China mainland was closed to missions in 1949-51. She will serve as a counselor and hostess for the school and also be treasurer and field correspondent for the Woman's Division in Taiwan.

The school, now in the planning stage, is part of the "Lands of Decision" program for 1960-64, of which the "Chinese-in-Dispersion" is one feature.

### I.C.U. Missionary

On June 9, Dr. Marie Finger Bale was commissioned as a missionary of the Woman's Division by Bishop C. D. Rockey, of India. On September 6 she began her three-year term as a professor of educational psychology at International Christian University, near Tokyo, Japan, the first Woman's Division missionary to be assigned to this interdenominational project. In 1954 Dr. Bale went to India as a special-term missionary and was transferred to regular service while serving as a missionary professor in Isabella Thoburn College.

During recent months Dr. Bale completed a research project for the office of Missionary Personnel of the Board of Missions. She was ordained a minister last November in the Wisconsin Conference at a special service held in Sheboygan.

### Imaginary Bazaar Parties

Imaginary Bazaar Parties have proved increasingly successful in Goodland, Kansas, where for the past four years members of the Woman's Society in the First Methodist Church have developed these events on various themes. According to Mrs. W. B. Scarrow, who has served as president, explanatory letters and offering envelopes are sent to members of the Woman's Society, Wesleyan Service Guild and other women members of the church several months before the bazaar party date. The purpose of the affair is explained and the women urged to support it with sacrificial gifts. On the appointed date a social gathering is held when the envelopes are brought in.

Themes used have been the Rainbow's End (with a pot of gold at the end), Wishing Well, a Bank, and last year the Guided Missile theme, using "weapons" of "simple friendliness, and great ideas of love, devotion and self-sacrifice which can span space and time."

The first announcement sent out in 1956, featured an "Ode to Our Dear Departed Bazaar, dedicated to all the aching feet of yesteryear." One verse shows the trend:

O, how we sewed and baked and stewed,
Making aprons, holders, and mountains of food;
We made a thousand trips to that cupboard door,
We cooked chicken and baked pies by the score;
More than the sale price in that stuff we hid,
But we called it profit, Yes—we did.

### Salad Supper

In planning the year's program, the Committee on Program of the Woman's Society of the Austin Avenue Methodist Church, Waco, Texas, wished to include a combined meeting with the Wesleyan Service Guild. Yet an evening meeting suggested for Guild Month, to be observed in January, seemed unwise, since unpredictable weather conditions might cut down attendance. Instead decision was made to hold a "salad supper" in August. Members of the Woman's Society furnished the food and the Guild arranged the program.

More than 85 women attended, and according to Mrs. Shirley Bigden, president of the Woman's Society: "It was an occasion of fellowship and inspiration."

**A Service of Appreciation was held recently to honor Deaconess Ida Bilger (right), for twelve years director of Bethlehem Center, Richmond, Virginia. Miss Bilger was married during the summer to Dr. H. W. Landrum, pastor of the Barton Heights Church, Richmond.**

**Appearing with Miss Bilger is Mrs. E. G. Lewis, principal of the Webster School and a member of the Bethlehem Center Board, who presented her with a large book containing transcripts of speeches made at the service, poems and other tributes from her many friends in the neighborhood. Representatives of eight community organizations participated in the program which was attended by Miss Bilger's many friends of all ages.**

**On May 28 the new Parkinson Playground, built at a cost of $7,162, was dedicated at the Center. Mrs. R. M. White, chairman of the Playground Committee, presented the playground to Mrs. E. L. Glossbrenner, secretary of missionary education and service of the Southeasern Jurisdiction, representing the Woman's Division.**

**Retiring officers of the Texas Conference Woman's Society of Christian Service are pictured at the twentieth annual meeting of the conference Woman's Society at Trinity Church, Houston. A total of 139 women, 136 of whom were official representatives of local societies, attended the meeting. Mrs. H. L. Wooten, Lovelady, Texas, the newly installed president, appears at the extreme left.**

# A Service of Thanksgiving *for the years* 1940-1960

Twentieth Anniversary

*COMPILED FROM A SERVICE ARRANGED BY MRS. E. U. ROBINSON FOR THE 1960 ANNUAL MEETING OF THE WOMAN'S DIVISION AND A SERVICE PREPARED BY THE LATE MRS. MAUDE WHITE HARDIE WHICH APPEARED IN THE OCTOBER 1955 ISSUE OF* The Methodist Woman.

Call to Worship:

From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's Name be sung,
Through every land, by every tongue. (Hymn No. 17*)

The Act of Praise and Adoration:

*Leader:* O Lord, how manifold are thy works!
In wisdom hast thou made them all.
The earth is full of thy riches.
The glory of the Lord shall endure forever:
I will sing unto the Lord as long as I live:
I will sing praise to my God while I have my being.
Bless thou the Lord, O my soul.
Praise ye the Lord.
(From Psalm 104)

The Act of Confession *(To be read and meditated upon):* Hymn No. 377, "O Come and Dwell in Me" *(first three stanzas).*

"God be merciful to me a sinner." (Luke 18:13.)

Prayer of Penitence *(Leader and people in unison):* Most merciful Father, we have done little to forward Thy Kingdom in this world, to foster the brotherhood of man, and to establish love as the law of life. We have allowed self to blind us, pains to embitter us. We have forgotten that whatever is done to one of the least of Thy children is done unto Thee. Pardon our shortcomings; forgive our neglect; give us a pure heart intent on pleasing Thee. Help us in all our seeking to seek first Thy Kingdom and Thy righteousness. And make us to come, as came Thy Son Jesus Christ, not to be ministered unto, but to minister. All which we ask through Jesus Christ our Lord. Amen.

Hymn of Thanksgiving: No. 458, "We Thank Thee, Lord." *(Let the people stand.)*

*Leader:* Reading from the New Testament, Romans 8:28-39.

The Confession of Faith *(in unison—let the people stand):*

We believe in God the Father, infinite in wisdom, power and love, whose mercy is over all His works, and whose will is ever directed to His children's good.

We believe in Jesus Christ, Son of God and Son of man, the gift of the Father's unfailing grace, the ground of our hope and the promise of our deliverance from sin and death.

We believe in the Holy Spirit as the Divine Presence in our lives, whereby we are kept in perpetual remembrance of the truth of Christ, and find strength and help in time of need.

We believe that this faith should manifest itself in the service of love as set forth in the example of our blessed Lord, to the end that the kingdom of God may come upon the earth. Amen. (Second Affirmation of Faith, page 512.*)

Prayers of Intercession:

*Leader:* Let us pray for those who lead the nations of the world that they may seek God's wisdom and follow His guidance.

Silent Prayer

*Leader:* Let us pray for the United Nations—that though there is difference in faith, they may work in the unity of purpose that can only come through recognition of God's power in the lives of men.

Silent Prayer

*Leader:* Let us pray for all of those who feel the separation and sting of racial tension;—who are homeless;—who are distraught by fear.

Silent Prayer

*Leader:* Let us pray that we may place our lives in God's hands to be used by Him in answering our prayers.

* All numbers refer to selections in *The Methodist Hymnal.*

SILENT PRAYER

PRAYER HYMN, No. 376, "Dear Master, in Whose Life I See."

LITANY OF THANKSGIVING:

*Leader:* Let us give thanks for the vision and purpose of those who laid the foundations for the Woman's Society of Christian Service,

*Father, we thank thee.*

For growth and widening fellowship through these years, for the strengthening of work already established, for the conviction of the need for work in new fields and in new areas of life,

*Father, we thank thee.*

For a quickened consciousness of the importance of human rights, for a deepened concern to bring human brotherhood from a dream to a reality,

*Father, we thank thee.*

For the wider horizon of the local church and its place within a world church,

*Father, we thank thee.*

CHORAL RESPONSE: Hymn No. 18, "For the Beauty of the Earth" (fifth stanza).

*Leader:* Let us give thanks for the high idealism that has marked these twenty years; for spiritual values kept uppermost:

*We thank thee, our Father.*

For the enlisting of more and more women toward a common purpose; for youth and beauty of life dedicated to full-time Christian service:

*We thank thee, our Father.*

For material resources to meet the increasing needs of the world; for the joy that accompanies the meeting of needs:

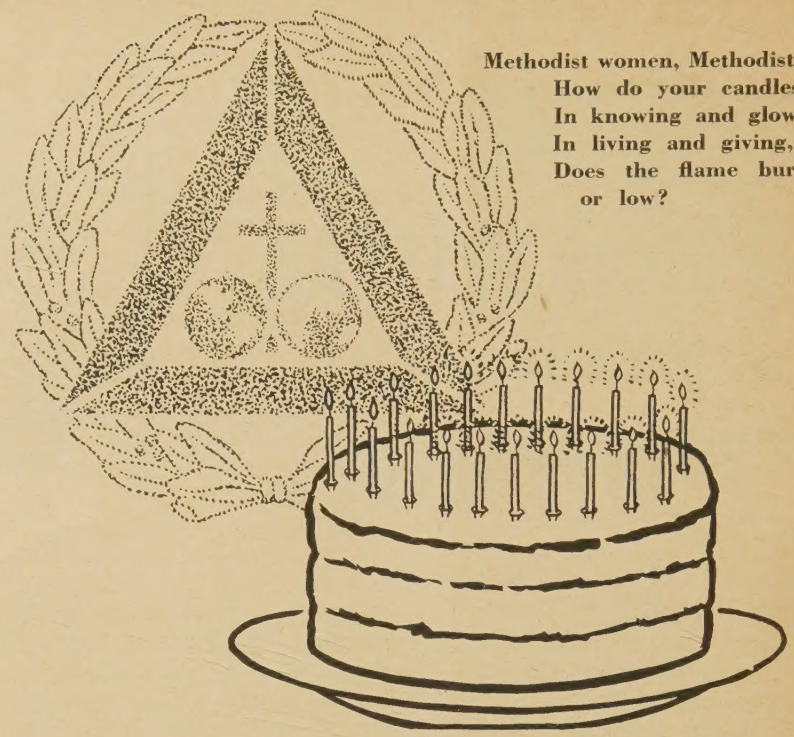
*We thank thee, our Father.*

CHORAL RESPONSE: Hymn No. 458 *(first stanza.)*

*Leader:* Let us give thanks for those who have faithfully served as officers; for those who have loyally served as members; for those confined to their homes, yet whose fellowship has been active through the spirit:

*Dear Lord, we thank thee.*

# CANDLES OF GROWTH



**Methodist women, Methodist women**
**How do your candles glow?**
**In knowing and glowing,**
**In living and giving,**
**Does the flame burn high or low?**

| | GIVING | | |
|---|---|---|---|
| | 1941 | 1950 | 1960 |
| Total Giving on Appropriations | $3,215,706.49 | $5,740,207.31 | $9,635,489.40 |
| Week of Prayer Gifts | 113,440.71 | 372,218.77 | 571,379.40 |
| Cash for Supply Work | 31,210.50 | 409,852.69 | 1,039,535.92 |
| Per Capita Giving of Members | 2.38 | 4.05 | 6.26 |
| | **MEMBERSHIP** | | |
| | 1941 | 1950 | 1960 |
| Woman's Societies | 25,719 | 28,693 | 31,214 |
| Wesleyan Service Guilds | 2,135 | 4,298 | 5,650 |
| Total Adult Membership (Wesleyan Service Guild and Woman's Society) | 1,250,009 | 1,590,782 | 1,794,688 |

For those whose courage has conquered discouragement; for those whose steadfast purpose has never wavered; for those whose love has never failed:

*Dear Lord, we thank thee.*

For the ties that bind us close to Christians everywhere; for the ties that bind us close within our own fellowship; for our oneness in Thee through our Lord Jesus Christ:

*Dear Lord, we thank thee.*

ACT OF DEDICATION *(In unison—Let the people stand):*

Almighty God, who in a world of change hast placed eternity in our hearts and hast given us power to discern good from evil; grant us sincerity that we may persistently seek the things that endure, refusing those which perish, and that, amid things vanishing and deceptive, we may see the truth steadily, follow the light faithfully, and grow ever richer in that love which is the life of men; through Jesus Christ our Lord. Amen.

HYMN: No. 12, "Joyful, Joyful, We Adore Thee."

BENEDICTION *(in unison):* Thanksgiving, glory, honor, and power unto Thee, O Lord our God, Amen.

# General Trends Through 20 Years

## Department of Work in Foreign Fields

PROBABLY more far-reaching events have occurred during the past twenty years an during any similar period in orld history. The organization of e United Nations in 1945 is one ilestone. The United Nations has ought the world into a new work-g relationship which influences t only the political inter-change, it also the Christian church roughout the world. Programs of e church have been affected by e activities of UNESCO, the od and Agricultural Organiza-n and the World Health Organi-tion. These have built upon ndations laid by Christian mis-ns; at the same time they have sumed many responsibilities ich otherwise would fall to the urch.

Wars and political upheavals in most every section of the world ve affected the ebb and flow of e missionary program. At times e program has been cut off en-rely; at other times the rapid flow the stream at flood stage has und the church unprepared; but any times, the program has found w channels of service. A few gnificant happenings of the last venty years which have deter-ined the outreach of the work the church and specifically the oman's Division are listed:

—The armistice of the Second orld War found missionaries ady and waiting to re-enter hina, Southeast Asia, Japan, Ko-a and Poland. This brought hope d faith to the church.

—The independence of the hilippines in 1946 gave new impe-s to the church there.

—The partitioning of India to rm two new independent nations India and Pakistan—had a great fluence on The Methodist Church Southern Asia. It is no longer possible for the church in Pakistan to continue a close relationship with the church in India, although it still belongs to the Central Conference of Southern Asia.

—The establishment of the Peoples' Republic of China and the evacuation of the missionaries caused great suffering and problems for the Christian church.

—The Korean War with its tragedies, suffering and dispersion of the Christians and the evacuation of the missionaries did not stop the witness of the church and individual Christians.

### Indigenization Accelerated

From the beginning of missionary service the policy of the church has been to establish indigenous churches in every geographical area; churches in which national men and women would carry full responsibility for the program and function of their own church. As far back as 1870 Isabella Thoburn wrote, "We can do no good or lasting work except Indians be trained as co-workers."

Before the "bamboo curtain" fell over China several bishops and the heads of every institution in China were nationals. Since World War II the turning over of responsibility to nationals has been accelerated in all lands. In Korea, the Philippines, India, Mexico and in the several countries of South America all Methodist bishops are nationals. The moderator of the United Church of Christ in Japan is a Japanese. Practically all of the district superintendents, ministers and heads of institutions are nationals in every land except Africa, and here, too, the trend is advancing rapidly.

### Missionary Ranks Reduced

The number of missionaries has declined radically since 1940. When various missionary organizations came together, to constitute the Woman's Division of Christian Service, there were 667 active missionaries on the roll. Today we have 430, a reduction of 237 in a period of twenty years. Twenty-two of the 430 are non-Americans, all of them from Europe.

Two categories of special-term missionaries are new: young college graduates, between the ages of twenty-two and twenty-eight, whom we affectionately call "the 3's"; and older, experienced persons who go for a short term as experts in a particular field of service. These latter are classified as missionaries under special appointment. These two groups are not commissioned missionaries.

In several lands visa regulations have tightened as applied to the admission of missionaries. For example, in India, the government ascribes its policy to a desire that Indians themselves take full responsibility for the church after a period of one hundred years of active missionary work.

### Interchange of Personnel

In 1945 the timely and creative Crusade for Christ Scholarship Program began. Since then 1,105 men and women have been given scholarships, usually caring for the entire travel expense, board room, tuition, and a small monthly allowance. The large majority of these men and women have returned to places of responsibility within the church in those countries. The Crusade Program came at a time when the influential voice in countries overseas was that of a person who had been educated abroad. Without this program, the church in the new lands would not have played as significant a part

in the development of these countries as it has.

The Junior Year Abroad Program, originated in the Presbyterian Church in the U.S.A. has been accepted as a program of the Student Department of the Methodist Board of Missions. As a result, several of our best colleges overseas are receiving young American students into their student bodies for their junior year. The experiences of these young people will doubtless have profound effect upon international relationships in the future. We dare hope some will become missionaries of the church.

During the past quadrennium a small amount within the appropriations of each field has been designated for advanced training of mature national leaders. Often these persons are too old for Crusade Scholarships. Or they are persons the Department of Work in Foreign Fields wishes to bring to this country on regular sabbatical leave, or for a specific purpose related to the program. Their coming helps to keep the nationals in charge of work closely related to the Woman's Division.

### Cooperation and Unity

Barriers of distance are gone and change has been swift and radical in almost every area of life. These factors have made it necessary for the secretaries to visit their fields at frequent intervals. These trips are now made jointly with the secretary of the Division of World Missions, an indication of the close cooperation of the two divisions.

"Partnership in obedience" is a significant phrase of recognition that in the so-called "younger" churches there are capable men and women fully able to participate in the universal evangelistic task. A developing missionary outreach of these churches is proof of this. The Methodist Church in South America, India, Sumatra, the Philippines, Japan and Korea has its own missionaries. The Interdivision Committee on Foreign Work is formulating a policy for internationalizing the missionary force of the church.

Ecumenicity is a word we have only recently begun to understand. Ten years ago it sounded strange to our ears. Today we are as much at home in the ecumenical movement as if it had always been known to us.

The United Mission to Nepal, begun in 1953, represents the first time in history that churches entered a land together for missionary purposes. Large projects such as medical colleges, hospitals, and theological seminaries are more often union today than not. It requires the resources of all boards to maintain them at a standard worthy of the Christian church.

### Expansion

This period of history is characterized by inflation. It costs vastly more to carry on the missionary program today than it did in 1940. Yet the work goes forward, expanding projects already established and entering new fields.

#### Africa

Perhaps the most far-reaching happenings have occurred on the continent of Africa. Momentous events have happened in rapid succession. Six African states attended the Bandung Conference which captured the attention of the world in 1955. The Conference of Independent African States met in Ghana in 1958 to consider the mutual problems of the African states.

*North Africa*

1950—In Constantine, the enlargement of the Gamble Home and Center for girls was made possible by Week of Prayer and Self-Denial offerings.

1952—The Woman's Division entered Tunisia with social-evangelistic work in Tunis. The social center building was completed in 1954.

1956—Young Women's Hostel, opened in Algiers, furthered work among women and girls.

*Liberia*

1950—The Woman's Division began work in 1950. In 1952 and 1957, similar hostels were opened in Monrovia and Ganta.

*Southern Rhodesia*

1952—The Methodist Social Center opened in Sakubva, developed broad friendly program to meet needs of Africans moving into the city.

1958—The new Washburn Memorial Hospital, opened at Nyadiri, includes nurses' training and service to patients. The first African Rhodesian girl completed college work, and began teaching in Old Umtali.

*Central Congo*

1952—The Union Secondary School opened, a joint project of the Methodist and Presbyterian Church, U.S. in the Congo.

1954—The Sallie Lou MacKinnon Economics School was opened in Lodja.

1956—The Woman's Division began medical work and girls' work at Katako Kombe.

1958—First girls entered Union Secondary School. These three girls did very well in competition with the large classes of boys.

1958—Woman's Division entered Kindu, developed the Social Center in Kindu and two suburbs.

1960—New Lambuth Memorial Hospital is nearing completion at Wembo Nyama.

*Southern Congo*

1945—Woman's Division entered Southern Congo Conference, with social evangelistic and educational work among girls in Elisabethville.

1951—Teacher training school for girls opened at Elisabethville.

1952—Kinandu rural center opened.

1955—Woman's Division entered Mulungwishi station, with educational work and work with girls.

1958—Kenya Christian Social Center opened, serving large population in this suburb of Elisabethville.

*Angola*

1951—Woman's Division entered Luanda, Angola, where Luanda Christian Social Center developed classes, social and evangelistic work. Following a survey of family health and youth work, a clinic was added.

*Mozambique*

1954—Medical program and work for women started in Chicuque.

1958—The All-Africa Conference met in Ibadan, the most important of all conferences for the church in Africa.

#### India

1944—Vellore Christian Medical College became the medical college for all the churches in India, with fifty-six supporting groups. This cooperation developed when the Protestant denominations faced the crises created by the government requirement that all medical colleges below degree level be upgraded or closed.

1953—The Medical School in Ludhiana (Presbyterian and Methodist) became a degree-granting college.

1954—United Medical Mission began work in Nepal. The churches working in India received permission from the Nepali government to open medical work. Today the United Mission includes education, adult literacy, work among lepers, training medical personnel, clinics and hospital service.

1956—The Methodist Church in Southern Asia witnessed to the strength of this church when 5,000 Methodists from cities and villages all over India met in Lucknow for a week of celebrations.

### Japan

1941—Thirty-two autonomous denominations, under government pressure, formally organized the Kyodan, the United Church of Christ in Japan.

1946—Missionaries began to return to Japan and the work of The Methodist Church in Japan was merged into the United Church.

1947—Hiroshima Girls' School, completely destroyed by the atomic bomb, began to rebuild.

1948—The Interboard Committee for Work in Japan was organized by eight North American denominations and in Japan the Council of Cooperation in Japan was set up. These organizations are the channels for the churches concerned with work between the North American and Japanese churches.

1948—The Japanese Christian Rural Service and Training Center began operations. Pre-war, most of the missionary work was in the big cities; thus the opening of this center illustrated the new emphasis on carrying the gospel to the rural people.

1949—Through the Fellowship of Reconstruction, fifty young people (J-3's), forty Methodists and ten Presbyterian, Evangelical and Reformed, went to Japan to serve for three years. This was the beginning of the short-term missionary program.

1951—A community center was opened in the atomic-bombed area of Nagasaki.

1952—The Japan International Christian University opened near Tokyo in cooperation with other groups.

1953—Kobe Youth Center was opened by the Woman's Division, providing a retreat and recreation center for youth activities.

1959—The Protestant Church in Japan climaxed the Centennial with a week of worship services, rallies and mass meetings in Tokyo.

### Korea

The truce in Korea was of great significance to the church in this area. This country, divided by two great powers, has found the church struggling with new challenges and opportunities in the southern part.

The second World War and the Korean War made it necessary practically to begin again in this land. With every new beginning, every new building, every new pattern of work having significance, it is difficult to choose events with special significance. Only a few are mentioned.

1947—and following—Ewha College developed into a university with the addition of a College of Medicine, Colleges of Pharmacy, Law and Political Science and a Graduate School. The student body grew from the pre-war enrollment of 380 to over 6,000.

1951—Work opened in Pusan when the people fled to this city to escape the communists

Work in Taejon was greatly expanded as this city, which had been completely destroyed, grew into a city of refugees from the North. A community center was opened, a tuberculosis rest home constructed, and work among refugees, orphans and widows opened. Holston Girls' School, in evacuation from the communist territory, opened classes in Taejon. A building was erected in 1955.

1953—The Inchon clinic became the Inchon Christian Hospital with fifty beds. A mobile clinic began operating in the villages.

1954—A training school for kindergarten teachers opened in Taejon. Korea's first Christian radio station, HLKY went on the air in Seoul. Relay stations were opened in 1959 in Taegu and Pusan.

1955—The first two Korean women were ordained and appointed to churches. Since this date several others have received ordination.

1959—Wonju Christian Hospital opened as a union project of the Methodists and the United Church of Canada.

### Latin American Countries

Political upheavals from time to time in Latin American countries have been as a breeze blowing on the church, but never upsetting the program and progress. However, in 1959 the revolution in Cuba has been a storm causing a shift in emphasis of the ministry of the church.

1942—Marked the opening of Union Theological School in Buenos Aires, Argentina, with Waldensians, Methodists, Presbyterians and Disciples cooperating.

1946—Union Theological School opened in Matanzas, Cuba, with Presbyterians, Episcopalians and Methodists cooperating.

In both of these schools young women are trained as deaconesses with special emphasis in the field of Christian education. Work was started among university students in:

Havana, Cuba, with a student center and hostel.

Lima, Peru, with a hostel for boys and girls.

Sucre, Bolivia, with a hostel for young women.

1956—The Woman's Division began work among Indians in Bolivia and among the Mapuche Indians in Southern Chile.

1957—The Candler University in Havana, which opened classes in September, 1957, is the first Protestant university in any Spanish-speaking country.

### Southeast Asia and China

The 100th anniversary of The Methodist Church at work in China was celebrated in 1947, missionaries had just returned following the war and in a very short period, they had to leave China again.

1950—Work in Taiwan and Hong Kong opened principally to serve Chinese refugees.

1955—The United Board for Christian Colleges in China became the United Board for Christian Higher Education in Asia, a general counseling service for higher education in East and Southeast Asia and for four major institutions:

Tunghai University opened in Taiwan—1954

Chung Chi College opened in Hong Kong in 1951

Yonsei University opened in Korea, a pre-war institution

Silliman University opened in the Philippines, a pre-war institution.

1954—The first missionary to be sent out and fully supported by a younger church was sent from the church in the Philippines to serve in Okinawa. This has been followed by missionaries being sent by other churches. A Board of Missions was organized in the Philippines.

1957—A formal agreement was consummated with the British Missionary Society whereby London is recruiting and sending twenty Chinese-speaking missionaries into Sarawak and Indonesia.

1956—Christ Hospital was begun, also a mobile clinic, and other work in Sarawak.

1957—Organization of the East Asia Christian Conference—a regional interdenominational organization to plan over-all strategy

By far the most significant and far-reaching events in all mission fields have occurred in the lives of people—individuals who have found a new life in Jesus Christ and are witnessing to others.

# A Review and Trends

## The Department of Work in Home Fields

### Commission on Deaconess Work

TO bring together in one group the several deaconess organizations which existed prior to Unification was no small achievement. Until 1952, deaconess work functioned under the direction of a Bureau of Deaconess Work composed of a bishop, deaconesses, and representatives from jurisdiction Woman's Societies of Christian Service. Following a study authorized by General Conference in 1948, the Bureau became a Commission of the church in 1952, with representation from various boards and agencies of the church. The Commission remained within the Woman's Division for administration.

An intensified program of interpretation and promotion was inaugurated. An effort has been made to differentiate between the relationship and the vocations which are embraced in the relationship. This clarification has been helpful in the understanding of "deaconess work."

Literature and films have been produced to aid in the program of interpretation and promotion. Deaconess teams have visited college campuses and have stimulated interest among students. Standards for the acceptance of candidates have been raised; salaries have been substantially increased; pension plans have been greatly improved. The quality of service has kept pace with other improvements.

In 1951, the first National Convocation for Deaconesses was held in Kansas City, Missouri; another National Convocation was held in Nashville, Tennessee, in 1955. Such gatherings are to be held each quadrennium, to strengthen the unity of the group, to provide inspiration and fellowship, and to lift up areas of concern for group consideration.

In various ways the Commission has helped to establish and strengthen deaconess service in other lands. One deaconess assisted in setting up the training program for deaconesses in Southern Rhodesia. The love gift from the first Convocation was sent to Brazil to help establish deaconess work there. From the second Convocation, the offering was used to provide expenses for a young Japanese woman to study at Harris Memorial School in the Philippines and at Scarritt College in Nashville, Tennessee. Another gift was sent to the deaconess Motherhouse in Hamburg, Germany to help rebuild the chapel destroyed during the war.

A few deaconesses have spent sabbatical leaves in other countries, becoming more fully aware of and more deeply involved in the total mission of the church. Others have been lent to the Department of Work in Foreign Fields for special short-term assignments. These experiences have helped in the realization that we are one church, with a mission which is world-wide and all-inclusive.

### Community Centers

Twenty years of social service through community centers sponsored by the Woman's Division of Christian Service in home fields have brought many changes. The purpose of the Christian community center, to express, "love in action," has not changed. The needs of people remain the same. Problems of spiritual and physical poverty, ignorance of what makes the good life, lack of incentive in accepting responsibility for helping to create a good neighborhood where all people can live at their best, remain basic issues. Still we continue to seek ways to make the spirit and principles of Christ known through social work in our community centers.

During the past two decades, the number of community centers sponsored by the Woman's Division of Christian Service has greatly increased. Many new buildings and new programs have developed throughout the United States. Operating budgets have more than doubled. Urban renewal, expressway construction, changing patterns of cities and towns have made it necessary to relocate many centers. These changes have created the need to restudy programs and evaluate services. A number of pieces of work have been closed because the program was no longer needed in the community, or there were not enough funds to operate the program, or because workers could not be secured.

The role of the community center continues to change. In the past, social work was thought of as "doing *for* people." The giving of "the cup of cold water," was expressed through the giving of food, clothing, or shelter. Today, social work takes on a new and different role, "working *with* people." The "cup of cold water" is given as trained leaders move into the "beat" joints, the court rooms, the street corner gangs, or the broken homes, to seek out the bewildered teenager and give guidance in his struggle for a rightful place in society.

In another center we find a community worker helping families in a housing project become useful citizens of their new neighborhood. We see workers teaching older adults ways to prepare nutritional meals, helping them to do gentle tasks with crippled hands, guiding

em in recreational activities that ey may come to realize that their nely years need not be so lonely. The role of community centers s changed in other ways. At the ne of Unification, community nter programs were to a large tent, "building centered." This no longer true. They may work housing projects, local churches, rks, schools, or vacant lots. In her places there is no building-ntered program at all, but lead-s work in the community in com-unity organization, parent educa-n, with handicapped children or rough other special services to ople.

**The dining room of the Holding Institute, Laredo, Texas, is a pleasant place in which to eat. A view of the science building and library wing is seen in the background.**

### Educational Work and Residences

Within the last twenty years ere have been several significant ppenings in the area of Educa-nal Work and Residences. One s been the relating of these in-tutions to their local churches d communities in an increasingly al way.

In the field of education, this is ng accomplished by the organi-tion of local advisory commit-s or boards of trustees which lp to promote knowledge of and erest in the school or college, th in the church and in the larger mmunity. Eight such boards ve been set up while the remain-g two for secondary schools will on be functioning. Thus, all our hools and colleges will receive is type of advisory assistance.

The bond between school and urch has been strengthened by a nscious effort to help the stu-nts become aware of these rela-onships. Along with this has gone creasing stress on courses in ble and the Christian faith and effort to make the religious rvices in our schools meaningful. Awareness of the importance of vironment has led the staff to ace more stress on the whole at-osphere of the school. Two of r eight secondary schools have culty members who plan chapel rvices, teach courses in Bible and ligion, and serve as chaplains.

The value of school property has been increased by the addition of many buildings, especially dormitories. Holding Institute in Laredo, Texas, was washed away by a flood in 1954. We now have, on a new site, a class room and administration building, a dining hall, and a boys' dormitory. A hall for girls is still needed. Most of the colleges have added new facilities and improved old buildings in order to meet increasing needs. More important than any expansion in buildings or growth in student enrollment has been the effort to improve the quality of work done in the schools and the vitality of the Christian atmosphere in which the students live and are nurtured.

As a result of study, it has been discovered that residences for young women in some sections of the country have lost their usefulness while in other sections, they are greatly needed. The Woman's Division is moving in the direction of making these residences self-supporting. The purchase of additional property adjoining the Alma Mathews House, New York City, Wilson Inn, Richmond, Virginia, and the addition to the Iowa National Esther Hall, Des Moines, Iowa, now under construction, represent significant moves toward the goal set for the residences for young women.

### Social Welfare and Medical Work

Sweeping changes during the past twenty years in social welfare have been reflected in the work of the Woman's Division. Professional studies have been made of many institutions to help determine the most needed and effective services to be provided as a manifestation of our faith in God and His love and care for all.

The large number of children in need of care outside their own homes, especially adolescents and children of minority groups, continues to challenge the church. The trend is toward making the children's homes of the Woman's Division a vital resource to family life. More well trained staff personnel is making possible a higher quality of child care as well as enabling more children to return to their own or foster homes.

As the result of public schools accepting more responsibility for the education of minority groups, two former mission schools, Frances DePauw School, Hollywood, California, and MacDonell Mission School, Houma, Louisiana, have changed their programs to meet child care needs. Susannah Wesley Home in Honolulu no longer needed as a children's home, has become a community center.

Homes for retired deaconesses and missionaries offer comfortable living to those who have completed their service on the home or foreign fields. In addition to the increased facilities including infirmaries at Bancroft-Taylor Rest Home, Ocean Grove, New Jersey and Robincroft Rest Home, Pasadena, California, two new homes have been acquired since Unification. Thoburn Terrace, Alhambra, California, was transferred to the Woman's Division in 1948. In 1956 property for the Brooks-Howell Home in Asheville, North Carolina, was purchased and the home opened in an existing residence on the five-acre plot. A building to accommodate sixty retired deaconesses and missionaries is now under construction.

Through the years medical science has decreased the tuberculosis rate. Accordingly, the Methodist Sanatorium in Albuquerque, New Mexico, was closed in 1951. Its successor, the Bataan Memorial Methodist Hospital built in 1952, now has a 200-bed capacity.

Following World War II the Woman's Division was challenged to help abate the spread of tuberculosis in Alaska by developing the Seward Sanatorium. As the disease was brought under control the 150-bed sanatorium was closed. In 1957 the few remaining patients were transferred to the newly established Wesleyan Hospital for Chronic Diseases in Seward, The Seward General Hospital, operated for many years by the Woman's Division, is now operated by local citizens. In 1948 the Maynard-Columbus Hospital in Nome burned and was replaced by the Maynard-McDougall Memorial Methodist Hospital which serves the people of the great northwest.

Brewster Methodist Hospital, built in 1901 to serve the Negro people of Jacksonville, has added two new wings to the main hospital, and is in the process of adding a new building to meet the ever increasing demands for more hospital beds. Sibley Memorial Hospital, in Washington D. C., is building a new plant near American University. This will make it possible for the School of Nursing to become a collegiate program in American University. The Boston Medical Mission was discontinued in 1958 as its services could be taken over by other existing hospitals and clinics.

### Town and Country Work

In the past twenty years, the number of family farms has decreased, while the number of large-scale farm operations has increased. Many part-time farmers are employed also in business and industry. Small towns have increased in number and population, and industry has been developed. The percentage of population residing in town and country has decreased. However, The Methodist Church continues to have a majority of its members and churches in these areas.

Town and Country Work is aware of its responsibility to be a cooperative and coordinating force in more than eighty geographic areas where projects are located today. In 1940, fifty-three projects in twenty states served various national and cultural groups as well as farm, mining and industrial communities. The operating budget at that time was $81,000. By 1959 the program had doubled in number of projects, located now in twenty-eight states, and the budget had more than quadrupled. In a realignment of responsibilities recently, seventeen community centers and one children's home were transferred to other offices.

The rural church and community program has always been an adaptable one in that the particular service to and program within an area is determined by the unmet needs and the potential of the given area to meet its needs. Basic, of course, to every program is a sincere desire to help people to know and understand the Christian way of life. Therefore, much of this work is related to the spiritual and educational life of the church. However, the worker is also concerned about the total life of the community and cooperates with every agency and organization concerned for the betterment of individuals and community.

An important development in rural work has been the use of coordinators. The coordinator serves in a larger area—a state or parts of two states—as counselor, guide, supervisor to rural workers and as adviser or consultant to advisory committees, local and conference. She also works very closely with U.S.-2s, short-term home mission workers assigned to her area.

More and more emphasis is being placed on cooperative planning between Woman's Society and Annual Conference leaders, who compose the Advisory Committee for Rural Work in every conference when work is requested. Through this program it has been possible for constructive work to be done by representatives from overlapping jurisdictions. Leadership training and workshop opportunities on an interracial basis have increased in certain sections as a result of such planning.

The summer program has grown considerably through the use of students, many of whom have become interested in full-time Christian vocations through their association with rural workers.

Several years ago, many workers were dependent for transportation on the church members, ministers or public conveyance. A few were able to purchase secondhand cars. The Week of Prayer in 1953 changed this picture when a portion of this offering was allocated for the purchase of automobiles for rural workers. Since that time approximately 100 cars have been acquired from the 1953 and 1959 offerings.

The mobility of the project and the worker is one of the most important aspects of the program. Just as the worker can move about over a parish, so can the project itself be transferred either within the same conference or from one conference to another. Workers constantly seek to develop local leadership and to broaden the Christian concern of the community.

# Housing for Older People

*by* FLORA Y. HATCHER

HOUSING for the elderly is not a new venture for churches. Traditionally The Methodist Church is among those that have given leadership in building homes for senior citizens. But even those groups most experienced in housing the elderly are today reassessing their activities and looking toward new approaches. A fresh philosophy and new learnings about older people have emerged. Sound planning of housing is vitally affected by these developments.

It is recognized now that the elderly, like other segments of the population, have varying housing needs and preferences. The larger proportion of older people want to live independently as long as possible in their own homes. They also want some choice in housing, but this is often limited by meager financial resources. Practically all communities are increasingly recognizing that more low-cost and moderate-priced housing for senior citizens is needed. Particularly important is the new emphasis that this housing should be integrated into the community's overall planning.

However, it is perhaps in the relation of older people to family, neighborhood, and ongoing community affairs that our new philosophy is having its greatest impact. The goal is to plan housing that strengthens human ties—that integrates rather than isolates—that recognizes valid factors of *inter*-dependence as well as those of *inde*pendence—that helps give the older person security and zest for living. Suitable, well-located housing can help facilitate these goals. In addition well-planned community services must be coupled with housing if older people are to live satisfyingly in their own homes.

### Governmental Aid

Federal aid programs are helping the nation provide more and better housing for the elderly. The 1956 Housing Act made available the first specially designed federal incentives to stimulate housing for older people. This legislation made it easier for elderly individuals to purchase homes, provided a liberal FHA mortgage insurance program both for new construction and rehabilitation of existing housing to non-profit groups to provide housing for the elderly, made single elderly low-income persons eligible for public low-rent housing, and authorized PHA to provide specially designed units for eligible low-income persons.

In 1959 the law was further liberalized to encourage private profit builders to serve the elderly housing market, to authorize a program of direct loans to non-profit groups for housing for the elderly, and to provide a new FHA mortgage insurance program for nursing homes for the aged. Appropriations were not made available for the direct loan program. This matter was under consideration in the last session of Congress.

Planning and developing housing for older people requires substantial time. Even at this early stage, however, federal experience indicates that FHA's special mortgage insurance program is doing much to stimulate non-profit sponsors to build more housing for older people, of greater variety, and more imaginatively designed. The current FHA-insured projects include housekeeping and non-housekeeping units, both sales and rental housing, in small communities as well as large cities.

Experience has been similar in the federal aid program for housing older persons in public low-rent housing. Local housing authorities have likewise been stimulated to plan more imaginatively and with much greater variety. Many local authorities have done an outstanding job in planning units for older persons in relation to those occupied by younger families. Several authorities have been most effective in recognizing that housing and services for the elderly go hand in hand. These authorities have relied heavily on the cooperation of churches, welfare organizations, and other community groups.

State governments are beginning to evidence interest also in housing the elderly. New York and Massachusetts have led the way with Connecticut, Colorado, North Dakota, Vermont, and Hawaii provid-

ing aid in one way or another. Massachusetts has encouraged smaller type low-income projects, with a marked emphasis on the older person's desire to remain in familiar neighborhood and surroundings. Where states have become active in housing for older people, it has been because of citizen interest and action.

### New Church Efforts

An oft-related but ever-encouraging example of citizen action concerns four local Congregational churches in Hartford, Connecticut. These four groups organized as Church Homes, Inc. They mobilized the community's resources, found close-in available land, and built twenty-one garden-type apartment units for older citizens. The project is known as Vine Court. The objective of the church-sponsors was to provide rental housing in the center of town within financial reach of the elderly. They also sought a normal living setting rather than an institutionalized one.

This undertaking called for the participation of many community resources skilled in financing and building. One senses the spirit of participation in the statement of the president of Church Homes, Inc., a vice-president of Connecticut General Life Insurance Company, who said: "In the process of planning this project from its inception, I tried to outline various alternate financial plans by means of which we might achieve our goal —namely, to provide elderly people with the type of housing they want and need and to do so at the lowest possible monthly rental to those individuals."

FHA insured the mortgage for Vine Court under its special program for housing the elderly. Financing was provided by the local Mechanics Savings Bank. Listen to the bank president's sense of community satisfaction when he stated, "I firmly believe that if individual lenders, even though it be at a small sacrifice in income, would make these and other similar type loans, they would find that, in the long run, they probably have not lost income, they have performed a worthwhile social and economic function. . . ."

As interest gradually built up in this church undertaking, unexpected aids came along. After construction had started on Vine Court, contributions enabled slightly lower rental schedules than had been originally thought possible. The acid test of the Vine Court project is that today its elderly tenants are living happily in suitable housing.

The sequel to Vine Court is significant. It is reported that Catholic, Jewish, and Protestant forces in Hartford are joining to build fifty more rental units for older people.

Similar efforts have been spearheaded by church leadership in Audubon, Iowa, in New York Mills, Minnesota, and in Denver, Colorado. In each instance, local churches—or groups of churches—have sparked and nurtured action to add to the supply of housing for elderly.

### The Role of Church Women

What role can church women play in this movement? There is much that church women can do—for it is an open secret that women have a way of seeing what needs to be done, and equal persistence in getting it accomplished.

There needs to be, for instance, much greater community awareness of the housing needs of older people. Local studies or surveys can stimulate community interest as well as find facts. Study objectives might include data as to how and where older people live; whether or not their living arrangements are satisfactory, what their housing preferences are; information about local housing resources; price and rent ranges of suitable housing for older people, and an inventory of community services to help older people live in their own homes. *Facts* are powerful tools in preparing for and helping bring about community action. When survey efforts span out to embrace other community groups, they often become generators of *community-wide* concern.

There needs to be well-rounded community effort to improve living arrangements for older people. The toughest part of this job is to get housing costs within reach of elderly citizens. Many varying approaches are essential. Existing housing resources should not be overlooked. Every community has some but they must be ferreted out and brought forward so they will be more fully used. Hardly any community has set up a central listing of housing suitable for older people. One practical need is to help the elderly know what housing is available.

Some new housing will inevitably be needed. Women can help pose the situation to their own churches. Even a few housing units, church-sponsored, can often blaze the trail for other community action toward better housing for older people.

Good housing always involves more than brick and mortar. Greatly increased services are needed if the elderly are to live satisfying lives in their own homes. Well-given assistance in shopping, in chores, in visiting, and in counseling can go a long way toward achieving this goal. Church women can help make sure that the community plans for and makes available such services.

Women can help the church too, in its ministry of comfort, assurance, and security. A birthday card, an unexpected hot meal, and a friendly visit demonstrate to the elderly that they are remembered.

They also feel "remembered" if the minister and members of the congregation make them a part of ongoing church life. Church women can help make sure that these opportunities are not overlooked. Older people want to feel they are *needed*. They *are* "needed" for the simple reason they have something to contribute.

These are some challenges to church women. They mean that bricks in housing for older people must be well laid with the strong mortar of other human values.

THE church's ministry to persons with special needs is one of the concerns to be considered as we think of "the frontiers which call us" during 1960-64. Not the least of these frontiers is the need of persons deprived of hearing. Small inroads have been made into this area, but it presents a tremendous challenge for the years ahead.

Miss Judith Dunnell, a deaconess serving at the Methodist church, Sioux Falls, South Dakota, has written of her work with children at the School for the Deaf in Sioux Falls.

Nearly every community has some persons with hearing deficiencies. In public schools, many retarded children are found to be victims of poor hearing. Special efforts on the part of the church and the board of education could provide adequate services to those youngsters so that they might develop normally and not become "problems" in their communities. In instances where there is total absence of hearing, skilled leaders are needed to minister to the child and to his family so that placement of the youngster in a special school away from home may not be necessary.

The church has a responsibility for such persons wherever they are. They need to be sought; their needs must be understood; they must be given every opportunity to develop into responsible, useful citizens.

Perhaps a few deaconesses should be given special training for this specialized service. Then they might be made available to other communities to help establish whatever program is needed for the deaf or hard-of-hearing.

Although not a new frontier, this is one which we have barely entered. It calls us to a more significant response in the immediate future.

MARY LOU BARNWELL
*Executive Secretary*
Commission on Deaconess Work

# *Hear Him, Ye Deaf!*

*by*
JUDITH DUNNELL

I have just returned to my office after taking Holy Communion and feel compelled to write about the program among the deaf sponsored in our church. I have hesitated to do this because I feel that what we are doing is so very little in comparison to what should be done.

Perhaps Communion wasn't any different from any other Ash Wednesday evening Holy Communion, at least to others in the congregation. However, to twelve persons, it was a very great and holy experience. It was the first time that eleven of these twelve persons had the privilege of this fellowship with Christ. These eleven were the youth in the membership class I teach for the deaf.

### New Experience

For three months we had worked on one lesson in the church membership manual, "I Choose the Church." For three long months we had explored together the meaning of Holy Communion and how we are affected by this sacrament. Now these youth would participate for the first time. What a thrill it was for me to be the twelfth person kneeling with them as they took the bread and juice to the "comfort of their souls" and, as they rose from the table, to see the brightness in their eyes! This was a new experience of Jesus and a new understanding of forgiveness for them. As they returned to their seats, tears of joy filled my being, for these persons, too, Jesus loves and their special needs have been neglected by the Methodists too long.

Let's go back to September, 1959. Our church, for the past several years, has sent a bus to the School for the Deaf to pick up the children for church school every Sunday morning. However, the standard of Christian education being used for them was somewhat less than desirable. My mind and heart were plagued by this fact for several years and, finally, this year, we revamped the entire program and integrated the deaf with the hearing class in the first six grades. In the junior and senior high we have special classes with persons from the School for the Deaf doing the teaching. This is working out all right but not doing the real job. I feel that we should have Christian educators trained in communication with the deaf. Our church has a mission to the deaf in every town in the country where there is a group of deaf persons.

### Membership Class

With the conviction that we have a particular mission in Sioux Falls, I decided to start a membership class for deaf youth. All Methodist youth at the school were contacted and letters were written to their parents for permission for the young people to be in the class. As a result eleven young people ranging from the seventh to twelfth grades enrolled. Many in the group have suffered brain damage as well as a hearing loss. The highest I.Q. in this group is the sixth month of the sixth grade. Physically, emotionally, and socially these youth are average. Mentally, they are retarded. Therefore, it was necessary to overcome not only the communication barrier but, also, the lack of full comprehension.

### Communication

This year, I have worked with a teacher from the school who is able to use sign language better than I can, and we get along rather well. However, there is some debate among educators for the deaf as to whether or not "signing" is

the thing to do, or if the children should be forced to lip read. There are times when the experience of teaching these children is very frustrating because of lack of communication, but, then, during such moments as the Communion Service I feel it is all worth the effort. Also I feel that I must get further training in order to help more adequately to bring the love and good news of Jesus to these persons. I am hoping to take the course at Gallaudett College in Washington this fall.

On Mother's Day my special class joined our church with our fifty-two hearing youth. For the majority probably this three-month class offered the only formal training in church membership and the Christian faith that they will receive. I am bewildered at the huge responsibility that is mine in helping these youth know and experience the love of God. Although our program is far from adequate, I am hoping that some day we will be able to serve these persons as well as we serve the hearing persons. As I write this letter, my mind is filled with the words of Charles Wesley:

"My gracious Master and my God,
Assist me to proclaim,
To spread thro' all the earth abroad
The honors of Thy Name.

"Hear Him, ye deaf; His praise, ye dumb,
Your loosened tongues employ;
Ye blind, behold your Saviour come;
And leap, ye lame, for joy."

My prayer is that I may in some small way help the deaf of the world hear and sing the honors of His name.

**Church membership has particular significance for this group of young people in the Methodist Church, Sioux Falls, South Dakota. The author stands beside a member "speaking" to others in the class for the hard of hearing sponsored by the church.**

# COMMENTS

## *by* THE JUDGES

**Mrs. Walter Gibson of Randelman, North Carolina, was chosen as the cover girl for the September issue of THE METHODIST WOMAN.**

Someone has said that a picture is worth a thousand words only if it is the *right* picture. As judges to pick a typical-looking Methodist woman for the September cover of THE METHODIST WOMAN we were deluged with pictures, more than one thousand from practically every state. We believe we have picked the "right" picture, but another group of judges might as readily have picked another from the fine selection.

Actually, every picture spoke to us. No one could be the *only* "right" one. Taken together, however, they gave us a clear set of ideas about what Methodist women are like.

We found they are loyal and devoted to each other. Many pictures had something like this written on the back: "The women of this church are sending the picture of Mrs. X without her knowing it, because we feel she is the perfect Methodist woman." Woman's Society presidents and wives of ministers were well represented.

Methodist women place an emphasis on spiritual values. Photographs revealed an inward spiritual light. Often a particular entry was made on account of "her deep spiritual life."

We discovered Woman's Society members are women of all ages. Several pictured were in their twenties, and the range went upward to the point where we would not venture a guess!

Having a part in the selection of the cover girl for THE METHODIST WOMAN has been a rewarding experience. To catch a glimpse of the representative womanhood of The Methodist Church, gives us great assurance for the future of the church. Women of Methodism have the qualities to achieve any goal they set for themselves.

# ROBINCROFT

*by*

MAY BEL THOMPSON

**Miss Thompson, a retired missionary from China, lives in Robincroft, one of four homes for retired missionaries and deaconesses of the Woman's Division. Robincroft Thoburn Infirmary, with a capacity of twenty beds, is also located on the grounds of Robincroft.**

ROBINCROFT, though near the heart of a great city, is a secluded spot. Perched high on Monk Hill in North Pasadena, California, it is quiet and cloistered, with winding drives and paths. Every bit of its three and one-half acres is landscaped, even the trash corner being overhung with yellow jasmine, like an Old World thatched cottage roof.

Robincroft is restful, not alone within the spacious Robinson, Colegrove and Metzger Halls, and the Infirmary, but in the whole setting. There are two patios, a lanai, the greensward, and, under a drooping pepper tree, the Watanabe terrace, named for our faithful and efficient gardener.

In addition, we have a number of Robincroft cottages. Shannon Cottage was the recent mecca of some seventy Robins, who went to help Dr. Mary Shannon celebrate her eightieth birthday. Her gracious presence within, and the towering sweet pea hedge without, delighted us all.

Everywhere there are flowers! Any new Robin (as we residents identify ourselves) who can find an unoccupied plot in which to plant a garden is welcome to it. You should see the resulting artistic arrangements in every hall. On Easter Sunday a tall white calla lily and leaf decked each of the fourteen dining tables. I wish you could meet our chef, who came to us from a Cistercian monastery. He calls us Robins his "saints". He adds a colorful touch to every tasty dish he sends to the tables. You should see his spotless kitchen, when the pantry door stands open, the wealth of jellies, jams and pickles on the shelves. Where do they come from? The many circles and groups who tour Robincroft bring these "supplies" which they count as annual projects.

Several nearby church groups come often, including a number of circles and one Commission on Missions composed of between 40 and 60 men and women. They bring sack lunches. We spread the long library table in Robinson Hall and make coffee for them. They hold their meetings in the large parlors, then tour the grounds and buildings. Sometimes a group of children comes; they have made Easter baskets of hummingbird candy eggs for us, or have written us personal valentines or Christmas cards, and they come to meet their correspondents. Or a group of boys and girls comes to carol at Christmas time. The Wesleyan Service Guilds of the Southern California-Arizona Conference held their annual rally last spring in Pasadena's First Methodist Church, and 400 visited us.

Miss Mary G. Kesler, who described her recent trip through Southeast Asia, and Mrs. Ralph Ward of Hongkong and Taiwan, represent the scores of travelers who share their world of experience with us. We subscribe to various series of travelogues and other informational programs. Once every month some treat is brought to us by our Robincroft Board members, such as a violinist from Pasadena City College, Mrs. Marian Downs, an elocutionist, a choir; or slides of foreign countries. The Ambassadors' Quartet from Africa sang for us. Indeed, our director, Miss Cynthia Brooks, takes excellent color slides to which we look forward with pleasure.

**Robins enjoying the sunshine are (seated): Annie M. Wells, Dora Fearon; (standing) Dr. Ovida Hansing, Marie Brethorst, Mrs. Pearl Fosnot Winans (visitor), and Miss Thompson.**

Sometimes we also tour. Recently we hired a bus and thirty-eight of us went over the mountains and far away into the desert, looking for seasonal desert flowers. At a school auditorium in Palmdale, we found a marvelous lilac show, with exhibits even from northern California. After a delicious Chinese meal in the restaurant of a Chinese friend, we drove to a ranch, where acres and acres of lovely lilacs were in bloom!

We do not rest and tour all the time. Seventy of us Robins attend and work in seven Methodist churches in Pasadena and Altadena, serving in every way we can. Often we are called for in cars. One gracious driver stops for two of us. We drive four and one-half miles to the Hartzell Memorial Methodist Church, where we are welcomed by Sunday-school classes, membership classes, mission study classes, commission meetings, committee meetings, prayer meetings, the circles and even the junior choir, to whom I have been telling missionary stories every other Saturday. One day we Robins took forty-two sack lunches and set out to attend our various meetings. We smile when some visitor remarks, "It is nice that you have something to do!"

The new and functional Wesley Child Care Center at 527 Hale Avenue, Cincinnati, Ohio, was dedicated June 5. This is the third site at which the center has served children of kindergarten age during its forty years of history.

# Dedication • Wesley Child Care Center

Children enjoy the preschool play area at the center. According to the dedication program, "this beautiful structure . . . stands out as a beacon light to train and guide children of all races, creeds and color in the formative years of their lives, and as a symbol of love and concern of Methodist women."

Mrs. E. LeRoy Stiffler, publication manager (standing), and Mrs. C. C. Long (seated), secretary of literature and publications of the Woman's Division, participated in the dedication ceremonies. Mrs. Long led the service of dedication. Mrs. Stiffler served as chairman of the building committee for the project.

Mrs. C. W. Mead, Omaha, Nebraska, chairman of the building committee of the Department of Work in Home Fields, presented the new building to Mrs. W. C. Schaffield, president of the board of managers, and Miss Lucile Holliday, director of the center. Mrs. Mead gave the dedicatory address.

**man's Division missionaries and staff members in attendance at the fifteenth annual conference held for furloughed and new missionaries on the campus of DePauw University, Greencastle, Indiana, June 13-20.**

# Furloughed and New Missionaries' Conference

**A recognition service for twenty-five missionaries, representing 743 years of service was held during the conference. Miss Lucile Colony, chairman of staff of the Department of Work in Foreign Fields, presented retiring Woman's Division missionaries with recognition pins and Dr. Roland Scott, executive secretary for Southern Asia, North Africa, and Europe, presented pins to those of the Division of World Missions. Dr. T. T. Brumbaugh, executive secretary for East Asia, delivered the address at the service. Several of the missionaries had left the conference before this picture was taken.**

Methodist Prints: Rickarby

**shop Hobart M. Amstutz, of the Singapore Area the Southeast Asia Central Conference, com- ssioned Woman's Division missionaries Janet ans, Franklin, Louisiana, and Doretha Brown, ltimore, Maryland.**

hodist Prints: Rickarby

# Women's Work

by
HELEN LOUISE CHUPCO

## Oklahoma Indian Mission

METHODIST work among the Indian Americans is largely concentrated among the eighteen tribes of the thirty-three located in the state of Oklahoma. In the past few years this mission conference, also known as "The Little United Nations of Indian Americans," has expanded rapidly and it is still growing.

Nearly all the 114 mission churches are located in the rural areas. Each church has a single-room sanctuary, tabernacle or brush arbor, kitchen, camphouses, and grounds for camping. It is traditional and customary for Indians to have camp meetings from three to five days for district and conference meetings. Families drive from distant places to attend the meeting. They pitch their tents and live in them for the entire conference. Free meals are provided by the entertaining church. Women do the cooking in improvised outdoor kitchens, and over open fires.

The conference Woman's Society of Christian Service holds its annual meeting at the same time as the annual conference. Many times the women have met under a tree because no adequate facilities were provided for them. The work of the Woman's Society has made steady progress in the past ten years, with remarkable growth during this quadrennium.

There are 82 local Woman's Societies, the largest number ever attained, and the membership now numbers 1,200 in the four districts. The women are very missionary-minded. They make many sacrifices that others may know Christ as they know Him. Many of the local societies are small in membership but they meet regularly, one to four times a month, for monthly programs, fasting services, special days, and study classes where they use the approved study courses to learn the needs and problems of home and foreign missions. Sometimes the English language is translated into native language for those who do not understand English.

Realizing the need to do more effective work, many women have attended institutes, seminars, and schools of missions. These training experiences enabled them to have many "firsts" in the Indian Mission.

The first Jurisdiction Recognition credit was achieved by one society during this quadrennium. For the first time the district educational seminars were held in all the districts.

Prayer groups, Bible studies, Day Apart Services, and participation in conference-wide simultaneous evangelistic campaigns have deepened the spiritual life of the women. They also have district-wide observances for Week of Prayer and Self-Denial and World Day of Prayer. Ministers and laymen often attend these meetings and give their cooperation to the women. During the district annual meeting the women rise very early in the morning for a sunrise service to give thanks and praises to God.

The programs for district and conference meetings are well-planned under capable leadership. In the sessions each local and district president gives a report of Christian service rendered in caring for the sick and shut-ins, needy families, aged people, and children

**Conference Officers of the Woman's Society of Christian Service—Oklahoma Indian Mission Conference. Mrs. Chupco is seated at right.**

in the government schools. Then there will be reports of supply work projects completed, along with pledges to missions paid in full and increases in their pledges for the new year.

The spirit of Christ permeates the lives of these devoted women as they express their Christian love and concern for others, exchanging ideas and experiences, and building a feeling of unity among the members of various boards and committees. Since there are more women church members than men, the largest part of securing funds for church apportionments is done by the women.

Just a few years ago the women did not buy nor use the literature; but now at the meetings the women throng the literature tables to secure material. Through the assistance of full-time director of children's work, Miss Martha Stewart, a deaconess, there have been more additional sessions for Indian children. Since these children are not learning their language the native hymns are taught. And children enjoying singing them.

Indian women have had a part in the total life of the church from an early beginning. It is recalled that it was devoted Indian women who kept the faith in Jesus Christ. They continued to worship God in secret places when all others rebelled against Christianity. The saintly women endured many hardships, but they were true witness for God even as many women are today. The leaders of the Woman's Society emphasize the deepening of spiritual life with a firm belief that this means a stronger and more efficient church.

# *ALL CONGO MISSIONARIES SAFE!*

*by* LEONARD M. PERRYMAN

ALL Methodist missionaries except seven have been evacuated temporarily from the Congo Republic (formerly the Belgian Congo) at this date, July 27. All but six of those evacuated have been housed at Methodist mission stations in Southern Rhodesia, and most have gone to work with the regular station staffs. Six missionary evacuees have returned to the United States either because of regular furloughs or for personal reasons.

The seven missionaries still in the Congo are all in the Southern Congo Conference, at Elisabethville, Kolwezi, Mulungwishi and Jadotville. All are men whose wives and children were among the approximately 150 Methodist personnel evacuated. All missionaries are reported safe, and there has been no report of any act of hostility toward any Methodist missionary.

From letters to the Board of Missions and from interviews with the first missionary evacuees to return to the United States, four factors about the Methodist Church's situation in the strife-torn Congo have emerged:

—Even though the missionaries are gone temporarily, the church will continue its ministry and service under strong African leadership.

—African Methodists said they were willing to protect the missionaries in any way necessary, even at the cost of their own lives.

—The African Christians want the missionaries to return as quickly as possible.

—The missionaries want to return as soon as conditions permit.

An account of the evacuation of all Methodist missionaries from the seven stations in the Central Congo Conference was given by missionaries who arrived in the United States July 21 from the Congo. The annual session of the conference was to have been held at Katako Kombe July 11-17. On July 9 and 10, the various stations began to receive reports via their amateur (ham) radio sets of growing unrest and violence in various parts of the Congo. Missionary families packed into their cars at Minga, Tunda, Wembo Nyama, Lodja, Lomela and Kindu, and headed for Katako Kombe. Meanwhile American consulates began broadcasting urgent requests that all Americans be prepared to evacuate the Congo. (The Board of Missions has a policy that missionaries in any troubled area are to keep in touch with American authorities and to make their own decisions regarding evacuation.)

By July 12 all the missionaries had arrived at Katako Kombe, and arrangements had been made with U. S. Government authorities via ham radio to have American personnel picked up by plane July 13 and 14. Early on the morning of the 13th, the missionaries and African leaders held a meeting, in which all responsibility for Methodist work in the Central Congo Conference was officially transferred to the African church.

Every missionary has emphasized, whether by letter, cable or personal interview, that the Methodist church in the Congo is in the hands of strong, capable responsible leaders. Among them are several known to American Methodists: the Rev. John Wesley Shungu, delegate to two General Conferences and a participant in the 1959 "Mission to America"; the Rev. Pierre Shaumba, former Crusade Scholar at Paine College and now secretary-general of the Congo Protestant Council (and one of 16 college graduates in Congo); the Rev. Pierre Ashema, delegate to the 1960 General Conference, and the Rev. Moise Ngandjolo, leader in the mass evangelism movement in Central Congo (sometimes called the "African Billy Graham").

During the last 50 years, Methodism has developed a strong church in the Central and Southern Congo Conferences. Additional strength was added during the 1956-60 quadrennium. The Congo today has 52,000 Methodist members in 650 churches, served by 160 ministers.

# NEW LEGISLATION FOR YOUTH WORK

*by* JOSEPH W. BELL

YOUTH are not the church of tomorrow only! They are an important part of the church today. The recent General Conference of The Methodist Church took note of this fact as it approved plans and legislation that affect youth work.

The Methodist Church as always recognized the importance of young people. It has given them important places in the life of the Christian community. Youth have always had their own organization, and the opportunity and responsibility of much initiative and responsibility in planning and directing their program. Consequently, there has been the Methodist Youth Fellowship in the local church, and also beyond the local church in subdistricts, districts, the annual conferences, and on the national level.

The Methodist Church has pulled together in having one unified program for its youth. All agencies and boards of the church co-operate with the General Board of Education and its Youth Department in the Division of the Local Church, in developing a vital, relevant program for its young churchmen. Thus it is always interested in changes that might lead to improvements. The 1960 General Conference adopted some legislation involving youth and the youth program which all interested adults, especially adult workers with youth, should know.

One important change is that the age range of the youth division (Methodist Youth Fellowship) in the local church has been changed from 12 through 23 years of age to 12 through 21 years. This is a recognition of the rapid maturity of many persons as they go from youthhood to young adulthood, but still recognizes the need for a special ministry to post-high persons who have not yet assumed adult responsibilities. This change in the age range will make the post-high group easier to define.

> The youth of The Methodist Church between the ages of twelve and twenty-one inclusive who belong to any group for, or organizational unit of youth in the church shall be members of the Youth Division, and thereby members of the Methodist Youth Fellowship. These provisions shall include college students who are related to the local church through activities which the Commission on Education shall provide. In churches at college campuses these plans shall be worked out cooperatively with the campus related Methodist student organization.

The last two sentences are new in the legislation and have important implications for the responsibility of the local church.

### Local Church Representation

Young people will continue to be represented on the commissions in the local church. The Methodist Youth Fellowship shall elect two representatives (formerly one) to the Commission on Education. These will be any members chosen by the group so to serve, not necessarily officers. On the Commission on Missions there shall be two youth members, one of whom shall be the chairman of Christian Outreach of the Methodist Youth Fellowship. On the Commission on Membership and Evangelism, the chairman of Christian Witness of the MYF shall be a member. The chairman of the program area of Christian Citizenship of the MYF shall be a member of the new Commission on Christian Social Concerns. A representative of the youth of the church shall be named to the Commission on Stewardship and Finance.

The Methodist Youth Fund, youth's special giving to missionary work, Christian education around the world, and youth work, keeps growing! Read carefully the article in this issue on page 40.

### Annual Conference Boards

Youth will be represented also in annual conference boards. In the Conference Board of Education, there shall be

> three youth representatives of the Conference Methodist Youth Fellowship, one of whom shall be the president of the Conference Methodist Youth Fellowship, one of whom shall be the conference older youth president, or their duly elected representatives; the other shall be chosen by the Conference Methodist Youth Fellowship, twenty years of age or younger at the time of his election; and one student chosen by the state or regional student organization operating within the conference territory.

In the Conference Board of Missions, there shall be

> two youth representatives of the Conference Methodist Youth Fellowship, one of whom shall be the conference chairman of Christian Outreach; the other shall be chosen by the Conference Methodist Youth Fellowship, 18 years or younger at the time of his election, and one student chosen by the state or regional student organization operating within the conference territory.

In the Annual Conference Board of Evangelism, "the chairman of the program area of Christian Witness of the Conference Methodist Youth Fellowship" shall be a member. On the Conference Board of Christian Social Concerns, there shall be "one youth who is the chairman of the program area of Christian Citizenship of the Conference Methodist Youth Fellow-

ship." On the Conference Commission on Christian Vocations, there shall be "one representative . . . from the . . . state or regional Methodist Student Movement; and one youth not over twenty-one years of age."

**General Boards**

And youth continue to be represented in the general boards of the church also. This, too, is a very important responsibility. On the General Board of Education,

there shall be six persons, four representing the Methodist Youth Fellowship (one of whom shall be the president of the National Conference of the Methodist Youth Fellowship) three of whom shall be twenty years of age or under at the time of their election, and two representing the Methodist Student Movement, elected quadrennially by the Board on nomination of the Joint Staff on Youth and Student Work from the lists submitted by the National Conference of the Methodist Youth Fellowship and by the National Conference of the Methodist Student Movement.

On the General Board of Missions there shall be

six young people, four representing the Methodist Youth Fellowship (one of whom shall be the chairman of the program area of Christian Outreach of the National Conference of the Methodist Youth Fellowship) twenty years of age or under at the time of their election, and two representing the Methodist Student Movement, one of whom shall be the national chairman of the World Christian Community Committee, elected quadrennially by the board on nomination of the Joint Staff on Youth and Student Work from nominations made by the National Conference of the Methodist Youth Fellowship and by the National Conference of the Methodist Student Movement.

Membership of the General Board of Evangelism shall include

the chairman of the program area of Christian Witness of the National Conference of the Methodist Youth Fellowship, and the chairman of the commission on evangelism of the National Conference of the Methodist Student Movement.

In the new General Board of Christian Social Concerns there shall be

three young people (two representing the Methodist Youth Fellowship, one of whom shall be the chairman of the program area of Christian Citizenship of the National Conference of the Methodist Youth Fellowship and the second 20 years of age or under at the time of his election, and one representing the Methodist Student Movement) elected by the board on nomination of the Joint Staff on Youth and Student Work.

**National Conference**

The MYF has a National Conference of the Methodist Youth Fellowship. It is sponsored by the Division of the Local Church of the General Board of Education, "with the cooperation of the boards and agencies of The Methodist Church which have an interest in youth work," including the Woman's Division of Christian Service (Section of Education and Cultivation); Joint Section of Education and Cultivation, Board of Missions; Board of Evangelism; Board of Christian Social Concerns; Interboard Committee on Christian Vocations; Board of Lay Activities; Commission on Chaplains. Its functions shall include participating in planning the program of the MYF for senior high and older youth related to the local church, supporting special plans and projects at the national level, providing for the free expression of the convictions of Methodist youth on issues vital to them, and making recommendations to appropriate boards and agencies of the church, especially on matters of interest and concern to youth. Its membership shall consist of presidents of senior high older youth organizations of annual conferences, or their duly elected representatives, the youth members of the boards and agencies of the church, six conference directors of youth work, and staff members of agencies of the church working with young people.

There is a similar organization for the Methodist Student Movement of the church, called the National Conference of the Methodist Student Movement, "for the purpose of fellowship, evaluation, and program planning in areas that relate to student work."

These two new national organizations, the National Conference of the MYF and the National Conference of the MSM, replace the former National Conference of Methodist Youth.

A Joint Staff on Youth and Student Work has been authorized, composed of the staffs of the Division of Higher Education of the General Board of Education who are responsible for youth work and for student work. This Joint Staff shall correlate youth and student work of the Board, giving particular emphasis to areas of mutual concern. At least once each year "this joint staff shall meet with the council of officers and staff advisers of the National Conference of the Methodist Youth Fellowship and of the National Conference of the Methodist Student Movement, meeting jointly to review the program and activities of these organizations, discuss needs and trends in youth and student work, correlate efforts of mutual interest and concern, and to nominate youth and student members to the general boards of the church," from lists submitted by the two national organizations.

Legislation will not do the job, but support of the church through legislation will help us. The Woman's Division of Christian Service, especially through its secretaries of youth work in local churches and annual conferences, will continue to be important leaders in developing an even stronger youth program and movement in The Methodist Church.

# Week of Praye

## PROJECTS AND FUNDS

*by* MRS. EDWIN INGHAM

CAN you picture a prayer service attended by all the one million, eight hundred thousand plus members of the Woman's Society and the Wesleyan Service Guild at one time and in one place? The Week of Prayer and Self-Denial is just such a service except that no one need leave her own community to enter into this experience. This great multitude of women praying specifically for the projects of this year's interest and for the coming of the Kingdom around the world—a million and more *pray-ers* throughout a week, that Christ's will may be done in us and through us, can be a mighty force for good.

The observance of the Week of Prayer and Self-Denial originated in the Woman's Missionary Council of the Methodist Episcopal Church, South, and twenty years ago was incorporated into the program of the Woman's Society.

As in previous years certain projects for specific prayers and gifts are chosen from work in home fields and foreign fields. Need we remind ourselves that this observance affords us a greater sense of *sharing* if it represents actual self-denial?

Did I separate myself from the usual everyday chores for a specific time of prayer with others in this observance last year?

Did I make an offering that had an element of sacrifice?

The projects chosen for this year challenge our imaginations as we think of the countless lives of people touched. The projects are:

In Other Lands—Ecumenical Ventures; Audio-Visual and Literacy-Literature Programs Around the World, International Missionary Service.

In the United States—Urban Work, Wesley Community Centers, San Antonio, Texas.

The following reports tell of two accomplishments made possible through Week of Prayer and Self-Denial offerings.

Dr. Hamako Hirose, president of Hiroshima College, says:

> I remember a gift that came only two years ago when the Week of Prayer offering was given for a high school dormitory in the downtown section of the city of Hiroshima. The old building was replaced when this gift was given to us. We built a concrete three-story building and dedicated it in November, 1958. All the girls who were living in the old dormitory moved in and were so happy that they promised to take good care of it.
>
> That dormitory is housing sixty-eight students. Most of them come from Buddhist homes and are not accustomed to Christian living. Both in high school and college we give them the very richest experiences—through contact with Christian teachers and Christian missionaries who live on the campus, something they could not have had anywhere else and they are very, very happy for this wonderful gift from you.

Mrs. W. E. Horton, Jr., president of the South Central Jurisdiction Woman's Society of Christian Service and a member of the Board of the Wesley Community House, Houston, Texas, said:

> The need for a new and more suitable location and adequate facilities for work with Latin Americans in Houston is one of long standing. Many hindrances have stood in the way of developing this much needed program. We are grateful that a new location has been bought and paid for and plans drawn for a new Wesley House. The Week of Prayer offering for 1944 added to money raised locally in a recent campaign will make the dedication of this building possible as soon as it is completed. The women of the Texas Conference are deeply grateful to the Woman's Division for keeping faith with them and holding the funds in trust until local conditions permitted the crystallization of dreams.

Week of Prayer funds are used for the special projects for which they are given. The projects are usually selected, however, because of special need. Occasionally, the work is delayed because of a lack of adequate funds to cover the cost of a new building or delay in obtaining the most desirable location for a building, unfavorable foreign exchange in the case of foreign projects and, also, occasional interval unrest in a foreign country may temporarily delay a piece of work. Most of the funds are quickly absorbed by the work for which they are given.

With the population of the world exploding and the needs in all lines of work skyrocketing (or should we say "spacerocketing"), a truly sacrificial gift of *prayer* and *money,* October 25-31, will help fulfill our Christian mission to the new literate, to the student, to the hungry souls and minds of people in many parts of the world and to the men, women, youth, and children served by our Wesley Community Centers in San Antonio, Texas.

"More things are wrought by prayer than this world dreams of" needs to be proved by us once more as we plan and observe together a Week of Prayer and Self-Denial.

# nd Self-Denial

## HELPS FOR OBSERVANCE

*by* VIVIAN ALICE LOBERG

THE Week of Prayer and Self-Denial is always observed the last week in October (October 25-31). The secretary of spiritual life, as a member of the committee on program, is charged with the responsibility for its observance. She and her committee should make careful plans for the Quiet Day, which is a time of personal renewal for the devotional life of every Methodist woman. She should also plan with the committee on program, a program meeting, for talks on the home and foreign projects to receive the sacrificial offering. It is a great privilege to be able to transform the lives of others through our prayers and our giving.

**Suggestion for Observance**

Order the offering envelopes and prayer cards* early. They should be presented at the September meeting of the Woman's Society and Wesleyan Service Guild, as well as in the circles.

*Circles:* Here, in smaller groups, is an opportunity to present the offering envelopes and distribute questions, both humorous and serious, concerning self-denial. Some questions might be: "If I decide to give the price of a new hat I wanted and then later purchase the hat, would I be practicing self-denial?" "Would a dollar a day for the week be *real* denial for me?" "Is more than money involved in self-denial?" In this informal way all of the women are drawn into the discussion and also made conscious of the real significance of the week.

*Prayer Cards:* Suggest that the women agree on a specific time each day when they will pray for our missionaries and the projects.

*Quiet Day and Program:* It is hoped that every Woman's Society and Wesleyan Service Guild will have both the Quiet Day and the program. However, if this is impossible you might:

—place a notice in the church bulletin and/or outside the church building that the sanctuary or chapel will be open during the week for those wishing to stop in for prayer or meditation. Provide prayer cards and mimeographed copies of a simple meditation using thoughts from *The Quiet Day—Think on These Things.**

—plan an evening candlelight service, keeping in mind the employed women. Extend a general invitation to everyone, including men, to attend. This has been a rewarding experience in some churches.

—ask members of the committee on spiritual life to be responsible for leading a prayer circle each morning, either in the church or their homes.

*All-Day Meeting:* In the morning have a Quiet Time, using the booklet, *Think on These Things,* written by Dr. Esther Wellman. former Methodist missionary in Mexico and Puerto Rico. At the close have the circle leaders (if the society is large) or individuals present their offering envelopes at the altar.

Serve a simple meal, symbolic of Jesus' time. The food should be arranged on paper plates before the women enter the dining room and might include date-nutbread sandwiches, cheese, ripe olives, a bunch of grapes, with a bright autumn leaf or two for decoration. Meditative music would add to the quiet meal. During the afternoon the program, "Eager to Maintain the Unity of the Spirit," should be presented.

One Quiet Day observance, planned on a modified retreat pattern, used two "co-leaders" for each of five small groups. One was especially qualified to lead the sharing session while the other, with prayer group experience, directed that phase of the program. Each participant was given a colored card, a copy of the day's program, and a copy of the theme hymn. The color of the card designated meeting places of the various groups. Each leader was "unfettered." Members of the committee and the leaders had read and studied the Quiet Day book before the service, so that each presentation seemed spontaneous and free. The silent meal was held.

Members of this Woman's Society brought sack lunches to the social hall, served themselves tea or coffee, joined in singing the Wesley Grace, then sat at the tables. During the meal, music for reflection and selected readings for meditation were featured. All remained at the table until dismissed. The Spirit blessed the group richly!

Since October is usually a beautiful month, an outdoor meeting might be planned if the weather permits and if an outdoor location —a lake, hillside, woods or mountains—is easily accessible. An Emmaus walk could be used as a part of the observance.

*Shut-ins:* Cards and envelopes should be distributed among shut-ins. They might also be placed on the trays of hospital patients or given to residents of convalescent homes or homes for the aged.

One society chooses carefully and prayerfully several groups of three women. They meet in the church for prayer before going out to call. While the "Marys" call, the "Marthas" prepare a simple meal to which all of the women of the church are invited, as well as the teams. As they work, they pray. After the noontide meal, a program is given in the sanctuary.

*Worship Settings:* Use the picture, "Praying Hands" (Dürer) with a map of the world as a background; or a plain wooden table (no drapery), on which is placed a wooden cross and a crown of thorns.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

# *We Share in th*

# IN THE LATIN AM

MAR

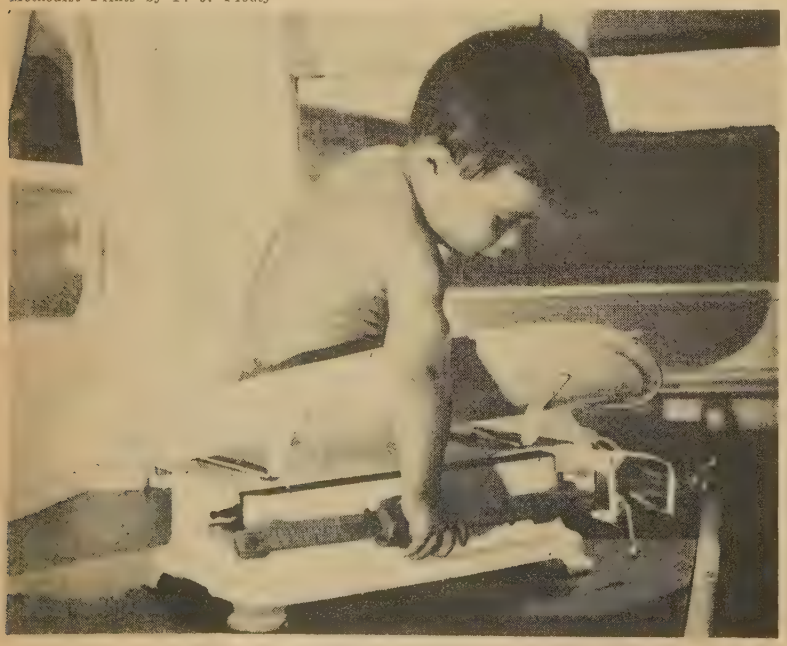
The waiting room of the clinic in Sanatorio Palmore, Chihuahua, is a busy place.

This is the newly completed Methodist Hospital in Montevideo, Uruguay. The Woman's Division has recently given $35,000 to help equip this splendid Protestant hospital.

Methodist Prints

The emphasis is on keeping the babies well at the Day Care Center at Sweet Memorial Institute in Santiago, Chile, where a short-term missionary has recently become a member of the staff.

Methodist Prints by F. J. Prouty



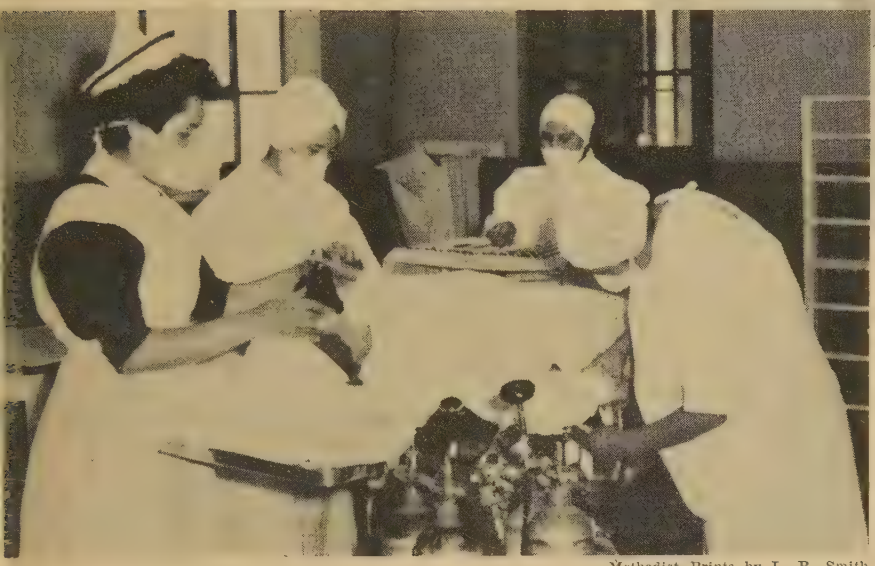
Graduates of the School of
La Paz, Bolivia, study under W

# *caling Ministry*

## CAN COUNTRIES

BY

This new baby receives excellent care in the modern and attractive Maternity Pavilion at Sanatorio Palmore, Chihuahua, Mexico. The hospital is staffed by Mexican doctors, missionary nurses and co-workers.



Students have experience in the operating room at Pfeiffer Memorial.

Methodist Prints by L. B. Smith

'ciffer Memorial Hospital in
n missionary nurses.

Foto Magda

An Indian nurse, missionary of the Latin American Confederation of Methodist Women, gives an injection. Working for the prevention of disease is an important part of the health program at Nueva Imperial, Chile.

Methodist Prints: Toge Fujihira

# CIRCLES *Worship and Program Suggestions*

## EDUCATION FOR CHRISTIAN LIVING

*by* EVELYN BERRY

***(This program on our church-related educational institutions is planned as a discussion which, it is hoped, will be a worship experience. After a brief introduction, two major questions are raised, to be discussed by the group. The suggested points for consideration are not to be used as dogmatic answers but should become a part of the total discussion.)***

CALL TO WORSHIP: Ephesians 3:14-19 (R.S.V.)

INVOCATION: "Almighty God, author of eternal light; illumine our heart by the light of thy grace, that our lips may praise thee, that our lives may bless thee, that our worship may glorify thee; through Jesus Christ our Lord. Amen." (*The Book of Worship,* p. 9.)

HYMN: No. 7, "Now Thank We All Our God."

RESPONSIVE READING: "God Our Refuge" (*The Methodist Hymnal,* p. 600)

PRAYER: God, our Father, and the Father of all men of all ages, thou who committed to us the task of educating the young in knowledge of thee and understanding of thy purpose, help us, we pray, not to fail in this great mission. Give us the faith and insight to realize the importance of this task, and the patience and endurance to give it our continuous attention. This we ask in the name of Jesus Christ, who himself sought to awaken in those he touched an understanding of thee and of thy purpose for them and for all of life. Amen.

DISCUSSION

*Introduction:* The Methodist Church has always been interested in the union of knowledge with a vital Christian faith. This interest has led to the establishment of educational institutions to provide for a good education in a Christian atmosphere. Today we are asking ourselves two questions in relation to church-related schools.

I. How do church-related schools differ from public schools?

1. Persons in charge of church-related schools can recognize the relationship of the institution to the church; they can stress the understanding of man's nature, his environment, and the purpose of his life—as revealed in the teachings of Jesus.

2. They can teach courses in Bible and in church history, and are free to require that these courses be taken by all students.

3. They can stress Christian commitment.

4. They can make the presentation of the Christian faith and the chance for worship experiences a part of the regular school life.

5. Most of these schools have boarding departments where students live with and are challenged by others of their age, giving them a chance to learn to accept responsibility as a member of a group.

6. These schools, under less pressure to prepare students for vocations, can give more time to courses that prepare students to live as effective, creative people in God's world.

II. What do we expect of students who attend church-related schools?

1. We expect students to come out of any school—church-related or public—better informed and more articulate, with an understanding of human nature, including themselves, and the physical and social environment in which human life is lived.

2. In addition, we expect students from church-related schools to have an understanding of the Christian conviction about God and man and the relevance of this conviction for all of life. This would include an understanding of the basic values of life and of our involvement as Christians in them.

3. We expect these students to have a warm Christian concern for the welfare of human beings.

4. We expect them to have integrity of character centered in a basic sense of values, grounded in the Christian obligation for concern for the welfare of all people, including themselves.

5. We expect them to have the power to persevere through the hard, the difficult, and the discouraging experiences of life—the power to hold to their ideal of the good and to continue to seek it in the face of discouragement and seeming outright failure.

6. We expect them to have a vital faith in God which includes faith in His real involvement in a creative way in the history and processes of our world.

7. We expect them to be disciplined enough to control the physical drives of the body in the interest of the total person.

8. We expect them to have a sense of joy in life and appreciation for the beauty and challenge of God's world.

HYMN: No. 458, "We Thank Thee, Lord"

BENEDICTION: "The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Spirit, be among you, and remain with you always. Amen." (*The Book of Worship,* p. 34)

### QUIZ

**1. What will $22.20 do?**
**2. First ecumenical missionary project. Where?**
**3. What and where is Robincroft?**
**4. State purpose of Christian community centers.**
**5. Good housing involves— Explain.**
**6. Service to handicapped. Where? What?**
**7. A reduction of 23 per cent. Explain.**
**8. Name Week of Prayer projects.**
**9. Locate five Latin American health centers.**
**10. New age range for MYF.**

# department of CHRISTIAN SOCIAL RELATIONS

*ear Friends:*

The busy summer has come and
e. The challenges and respon-
lities of the months ahead call
planning by the local commit-
on Christian social relations.
many tasks before us make it
ntial for us to *select carefully*
things to which we must give
time. September therefore, be-
es a time when we make de-
ons and set the plans in motion.

uch planning will, of course,
olve both the Woman's Society
Wesleyan Service Guild. At
ay points the task in Christian
al relations can be done better
en the two groups work out their
ns together from the very be-
ning. This may call for some
ustment in timing committee
etings.

Another important factor that
not be overlooked is the simple
t that many choice leaders of
church in local communities
already actively involved in
mmunity responsibilities of many
es. The program of Christian
ial relations should take ac-
nt of such community resources
leadership. You will soon
e in hand copies of the new
*ndbook on Christian Social Re-
ions.* (Available at Literature
adquarters. Price 35 cents.) *Ac-
ities for 1960-61* is available free
postage from the same source.

t seems almost presumptuous to
ntion the importance of THE
ETHODIST WOMAN as a basic tool
Christian social relations lead-
. If even *one* subscription were
ailable in each committee across
church, the planning commit-
tees would have continuous guidance that might be helpful. Four pages of information about some phase of Christian social relations will be found in each issue. (Annual subscription price $1.50 per year; joint subscription with WORLD OUTLOOK price $3.30. Send your subscription with the money to THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio.

With the coming of the new *mandatory Commission on Christian Social Concerns* in our local churches, the program service publication (every two weeks) known as *Contact-Concern* becomes even more essential as a *tool* for committees on Christian social relations of Woman's Societies and Guilds. These services may be secured from the Distribution Office, Board of Christian Social Concerns, 100 Maryland Avenue, N.E., Washington, D. C. price $3 per year.

If every local secretary and chairman of Christian social relations will make sure that the above *four essential tools* (as a minimum) are available to their committees, the job can be done with greater effectiveness.

As you plan ahead you may wish to take special account of the following responsibilities:

1. *This is a very important election year.*

Have you made sure that every woman in your Woman's Society or Guild *plans to vote* in November?

Have you alerted the members of your Woman's Society and Guild to the most important *election issues?*

Have you planned your *Citizenship Brunches?* The July-August issue of THE METHODIST WOMAN (1960) gives special suggestions. In addition you will want to order at once the *Election Packet* from Literature Headquarters (price $1) and extra copies of some special leaflets such as "Election Issues of 1960 That Make a World of Difference," price 5 cents. You might talk with members of your local church Commission on Christian Social Concerns about making these Citizenship Brunches *local Church Brunches* when men, women and youth would participate.

2. *United Nations Day is October 24.*

Read the next three pages of this issue of THE METHODIST WOMAN and note especially the suggestion about "A U.N. Day Souvenir." Watch the pages of THE METHODIST WOMAN (including the back page) each month and note the listing of new materials.

In the pressures of our daily lives, it becomes difficult to find the time for even the most urgent responsibilities. This makes wise planning and good leadership even more essential. But most of all, it makes it imperative for us to determine as individual Christians the *values* that have top priority in our calendar. God has no way of saving our world from destruction except through the people (ourselves) whom He has created. His laws have been established! Our task is clear.

Sincerely yours,

THELMA STEVENS
MARGARET R. BENDER
THERESSA HOOVER

# A FIFTEENTH BIRTHDAY HAS SPECIAL SIGNIFICANCE

BIRTHDAYS often bring us up short with the realization that relationships have changed. The fifteenth birthday that the United Nations is celebrating this year is one of these occasions. Up to now we have said that the United Nations is, after all, in its infancy and too much must not be expected of it.

Now, however, since this infant organization has survived the difficult early years and emergencies, the United Nations can face even more difficult situations with confidence. It can also face the fact that growing up may mean some changes in itself and its relationships with others.

The celebration of this anniversary calls for a different kind of emphasis keyed to the new maturity of the organization and the problems ahead. This year we need to talk of such questions as:

Is it wise to bypass the U.N. in future Summit Meetings? How best can the U.N. give the help and council needed by the new nations that are tumbling into independence? How can an adequate plan for disarmament be built through the U.N. with emphasis on world economic preparation for disarmament and on the development of adequate means for peaceful settlements of disputes? What is the role of the U.N. in relation to countries not yet independent? How much can be done about their grievances and dissatisfactions? What is the U.N. role in human rights? Should it interfere in such cases as the complaints about the Union of South Africa? What part can Covenants play? Should the United States review its policy in regard to the non-ratification of Covenants?

These important issues should be fitted into program suggestions listed below. The celebration should include the whole week October 23 to 29 with special recognition of October 24th as U.N. Day. It is important to remember that the new required Commission on Christian Social Concerns in your church may want to cooperate.

**1. A U.N. Day Souvenir**

One community arranged for a meaningful U.N. celebration by asking every minister, priest, and rabbi to give consideration to the idea of preaching on the Sunday preceding U.N. Day on "What We Believe the United Nations Should Do This Year." They then asked local newspapers to issue a special U.N. Day Souvenir Edition which printed the full text of all the sermons, and in some cases, parts of the service. Many churches and synagogues cooperated. Merchants purchased space in which they expressed their belief in the U.N. or printed pictures or feature stories secured from the U.N. by the community commmittee for U.N. Day. The mayor's U.N. Day proclamation appeared on the front page.

Contests for the best U.N. cartoon were held in grammar and high schools. The best cartoons were used in the souvenir edition. A trip to the United Nations was given as a prize to the winners. This might not be practical in many communities. Otherwise, books on the United Nations might serve as prizes.

Altogether the entire community backed the enterprise and had an unusually interesting and informative souvenir paper to prove it. This is a project worthy of duplication in many communities. If yours is one, please send a copy of the Souvenir Edition to Room 1480, 475 Riverside Drive, New York 27, New York, so that a display of these papers can be arranged for the Annual Meeting of Non-Governmental Organizations at the United Nations next spring.

The committee should take responsibility for providing packets of materials for ministers, priests and rabbis, schools and other participants in this program if the need or want them. These may b secured from many sources. Th boxes on page 31 may be clippe and sent to the organizations which they are addressed with th proper amount of money in th form of money order or chec Please do not ask for material o approval or for later payment. is worthwhile to remind rabbi priests, and ministers that the per odicals and other resources of the religious bodies provide materia on the United Nations. For th Methodist minister you might sug gest that the General Conferenc action on the United Nations ha special pertinence. It will be foun in the June 1, 1960 issue of *Con tact-Concern* (secure from Servic Department, 100 Maryland Ave nue, Northeast, Washingto D. C.), and in the Appendices o the new *Christian Social Relatio Handbook* (available Literatu Headquarters, 35 cents).

**2. Freedom From Hunger**

One of the most importa United Nations plans is the *Fir Year Freedom From Hunger* cam paign inaugurated by the Food ar Agriculture Organization (FA one of the United Nations sp cialized agencies). The object this five-year effort will be banish the grim specter of wa which sends half the world to b hungry each night and kills or pe manently affects the proper d velopment of millions of childr in the less prosperous and less ec nomically well developed areas the world.

Progress in this field requir understanding and support many points. First and most i portant is the idea that the Unit Nations is not just a political o ganization where crises threateni the peace of the world can brought for discussion and acti or where representatives of cou tries can present their points

ew and sometimes hurl insults at ch other. This role of the United ations is vital to the peace of e world. Even the explosive etoric has great value. How-er, these deal only with emer-ncies and with surface tensions. The most constructive task of e U.N. is building a world where e great underlying causes of war d unrest, poverty, hunger, ig-rance and disease and the disre-rd of essential human dignity ll no longer exist. The Freedom om Hunger five-year campaign a part of this. Unless the es-ntial nature of the U.N. is derstood and supported by peo-e everywhere the campaign can-t succeed. The people of our untry have a special responsi-lity because God has so greatly essed us with natural resources, cause the accidents of history ve enabled us to use these re-urces to develop a high standard living and because we are fortu-te enough to have the United ations located on our territory.

The second requirement will be the support and study of FAO itself. The financial support of FAO comes chiefly from the percentage contributions to its budget by its member nations. This, with other U.N. appropriations, is included in the Mutual Security Appropriation of the United States. It is a relatively small sum. Perhaps, however, in the years of the Freedom From Hunger Campaign both legislators and those they represent should be conscious of this sum and its significance.

The third thing is to support other specialized agencies such as World Health Organization (WHO). Through the important work of its Nutrition Committee, The United Nations Children's Fund which, although not a specialized agency, will make an important contribution by placing necessary supplies at points where the program will work. It also needs to be understood that FAO is a participating agency in the United Nations Technical Assistance program. Some funds contributed by the United States as well as monies contributed by other nations, in many cases on a much larger per-capita basis, will find themselves working on this long-range effort to abolish hunger.

The fourth thing is for people everywhere to begin to study some specific problems that must be solved before the world can be freed from unnecessary hunger. What relation do surpluses in some countries bear to shortages in others? Has the World Food Bank proposed by FAO any possibilities this direction? Could we in the United States find a way to solve our problems of surpluses through international cooperation? What place does free world trade play in this problem? To what extent is the shortage and inequable distribution of water the underlying factor in this problem? Can we hope for an ultimate solution until we


**rder Blank For:**
**. S. Committee for the U.N.**
**16 21st Street, Northwest, Washington, D. C.**

| m | Price | Quantity | Total Price |
|---|---|---|---|
| *ader's Guide* | $ .05 | | |
| *udy Guide on Technical Cooperation* | .10 | | |
| *N. Cookbook* | 1.50 | | |

**rder Blank For:**
**olumbia University Press**
**960 Broadway, New York 27, New York**

| m | Price | Quantity | Total Price |
|---|---|---|---|
| N.—What it is, What it Does, How it Works" | .05 | | |
| J.N. in Brief" | .05 | | |
| *nited Nations Family of Related Agencies* | .10 | | |
| FAO—What it is, What it Does How it Works" | free | | |
| UNICEF—What it is, What it Does, How it Works" | free | | |
| WHO—What it is, What it Does, How it Works" | free | | |
| UNESCO—What it is, What it Does, How it Works" | free | | |
| Technical Assistance in Brief" | free | | |

**Order Blank For:**
**Woman's Division Literature Headquarters**
**7820 Reading Road, Cincinnati 37, Ohio**

| Item | Price | Quantity | Total Price |
|---|---|---|---|
| "Your U.N. Worked for Peace" | free | | |
| "Your United Nations and You" | $ .05 | | |
| *A Christian's Primer of the United Nations* | .35 | | |
| *A Christian's Primer of Technical Assistance and Land Reform* | .35 | | |
| *A Christian's Primer of the U.N. and Africa* | .35 | | |
| *A Christian's Primer of Human Rights* | .35 | | |
| *To Covenant or Not to Covenant* | .50 | | |
| *Mankind's Children* (Public Affairs pamphlet) | .25 | | |
| *Anti-Missile Missile* | .25 | | |
| "Study Guide on Disarmament" | .03 | | |

have a world policy on water? What specific plans is FAO making? What opportunitites to cooperate does this offer us in the United States?

A church or community might decide to make this particular U.N. week celebration an occasion for studying and dramatizing this campaign. The Public Affairs pamphlet, "That No Man Shall Hunger," may be secured from Literature Headquarters. A fact sheet on the Freedom From Hunger Campaign may be obtained from the FAO Office, Room 372, United Nations Headquarters, New York. Many other materials on technical assistance on the United Nations, on UNICEF and the specialized agencies will contain help in understanding the problems with which this campaign must deal.

One way to present such a program might be to begin with a pantomime presentation in which a figure symbolizing the World stands before a group of people ranging from small children to adults with bowls and spoons in their hands. Her face is alight with joy. On her arm she carries a basket full of food. Happily she fills the first two bowls to overflowing. Before she comes to the next one she looks doubtfully at the supplies left in her basket and the number still to be served. She hesitates a little and seems less joyful. She decreases the amount.

After she puts food in three more bowls she is obviously troubled. Now she puts only a little food into each bowl. Even so, by the time she has filled five more bowls her supply is exhausted. The final tableau should be held silently for several minutes with the World registering anxiety and puzzled distress, the first two hungry people looking from their over-filled bowls to those who stand with empty bowls, those with partly filled bowls registering disappointment and those with empty bowls a picture of tragic disappointment.

This pantomime could be followed by the chairman of the meeting analyzing briefly the world food situation and the reasons for concern about it. Members of a panel could present the FAO plans and analyses of the problems related to the world's hunger. An ideal action would be a study group which would study these problems and keep the church aware through material placed on the church bulletin board, the literature rack and inserts in the church bulletin.

**"The U.N.: WE Believe—" United Nations Week**

The American Association for the United Nations is planning to build its 1960 U.N. Week observance around the "U.N.: We Believe" symbol. Investigate what your local AAUN chapter is planning and cooperate as fully as possible as one feature of your U.N. celebration. If there is no Association for the United Nations in your community write to the AAUN, Carnegie Building at U.N. Plaza, New York, for help in getting representatives of community groups together to plan for this.

The use of the "U.N.: We Believe" symbol has previously been suggested in these pages. This idea was developed by Captain Charles Dent, United Airlines pilot who was awarded a sum of money by his airline for bringing his passenger plane down safely, although it was in serious trouble. Determined that this money should be used for the cause of the United Nations, Captain Dent and some of his colleagues developed the idea of using the U.N. symbol and the words, "U.N.: We Believe" as a real commitment by airlines and business firms of their faith and support. The project was carried out through the United States Committee for the United Nations. The AAUN has now been added to the joint committee for its promotion. The address of the "U.N.: We Believe" office is now at the Hotel Chatham, 33 East 48th Street, New York, New York.

The AAUN plans to distribute pledge sheets to its chapters and to cooperating groups in advan of U.N. Week. These sheets wi be used to secure as many signa tures as possible to a simple ex pression of faith in the United Na tions. The hundreds of thousan of signatures will be presented t the Secretary-General of the Unite Nations in a ceremony which wi certainly furnish important pub licity for the United Nations an the faith of the citizens of th United States in it. Each signe will receive a lapel button wit the "U.N.: We Believe" symbo point. If the campaign is succes ful in your community the resu may be visible all over town!

**4. "The U.N. Meets New Needs**

Each year the United State Committee for the United Nation plans special emphases for citizen and organizations to use in plan ning for United Nations Week This year the plan is centered o the theme, "The U.N. Meets Ne Needs." Several important thing may be done. First, check to se whether your mayor has ap pointed a U.N. Day Committe and that he plans to make a U.N Day proclamation. Second, you ma want to check to be sure that you committee has the Leaders' Guid issued by the United States Com mittee.

This year the committee urging the formation of stud groups on technical cooperatio and a study guide for the purpos is being issued. This may be a important source of increased in formation in your community. I addition they are stressing th UNESCO Bookshelf, the famil U.N. Meal, special prayers an graces for United Nations Day an the tree planting, all of which hav been used with success in form years. For listing of material se order blank at the bottom of pag 31. Write to the Department o Christian Social Relations, Roo 1480, 475 Riverside Drive, Ne York 27, New York for samples o skits and a list of suppliers of in teresting and meaningful import

# ORGANIZATION and PROMOTION

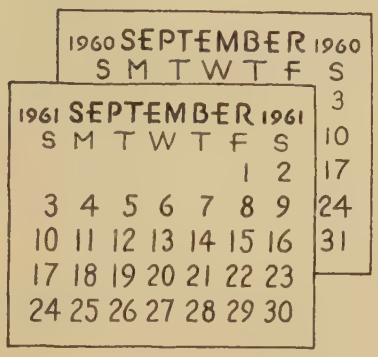
H. DORCAS HALL, *Executive Secretary of the Section of Education and Cultivation*
HELEN L. JOHNSON, *Secretary of Promotion*

## ne Year From Today

URING the year your Woman's Society should add new members. This is possible ou are alert to the potential you e in the new people who have ed into your community and to young people who have grown omanhood. What are you do- about them? Statistics show we live in a highly mobile d. People move in and out of communities constantly.

ou know when they move *out* our church and leave the Wom- Society. Do you know when new ones move *in?* Have you nd out who they are and where live? Have you invited them hurch and to the Woman's So- y of Christian Service? Have called for them to go with you a Woman's Society meeting? sleyan Service Guild?

ome of those who have moved your community may have n active in church and Wom- Society work in their previous ne town. They may be waiting someone to ask them to join. oung women, returning to work their home communities after ege, and girls who have taken after high school should be sted in the activities. Have invited them to join the Wes- an Service Guild or the Wom- Society? Young women grad- ing from the MYF and student ups are potential members also need to be cultivated in order t they may know of the possi- ties for fellowship and service. This group of young women can ome very important to the




Woman's Society or the Guild. They have many ideas for service, and they can help create new plans and methods for carrying out the program. They know techniques which will attract other young women and can add a spark to the meetings which will lift the spirit and atmosphere of the whole group. They may help some societies get out of the rut of doing things the same old way because that is the way it has always been done. They can raise to new heights the ideas for service, and they can put a fresh meaning into the worship services. This is important both for the societies and also for the young women.

The new year has started. This means that *now* is the time to look at the membership of the church to see who has joined the Woman's Society of Christian Service lately. Also, it is the time to look at the women in the church as *individuals.* Has every woman been given the opportunity to give of her prayers, her services and her money to fulfill the purpose?

Check your society and yourself to see where you are in relation to last year and get started on your plans for this year. The new quadrennium offers a great challenge to the women in every local Woman's Society and Wesleyan Service Guild to pray and serve and give.

**1. What is the Problem?**

*Membership* of Woman's Society of Christian Service.

**2. What is the Cause?**

(a) Communities without Methodist churches

(b) Methodist churches with too few women to organize a Woman's Society

(c) Methodist churches in which half the women do not belong to the Woman's Society or Guild.

**3. What Corrective Steps Are Necessary?**

(a) and (b) Women may become District Members by giving prayer, service and an annual contribution through the Woman's Society of the district in which she lives.

(c) Membership drives—Visitation of church members who are not members—invitation to church women to attend meetings. Better programs—Variety of programs—Programs at times women who work can attend—Plans to care for children while mothers attend meetings.

**4. Who Has the Know How to Solve the Problem?**

(a) and (b) The district officers will help the District Members and show them the value of membership in the Woman's Society.

(c) The district secretary of promotion can help with ideas for increasing membership.

**5. Would a Time Table for Question 3 Help?**

Yes. Set a goal and a time limit.

**6. Was the Problem Solved?**

Were the suggestions followed? Were District Members enlisted? Were new members added to the Woman's Society?

## DO YOU KNOW?

—there are 6 Jurisdiction Woman's Societies?

—there are 100 conference Woman's Societies?

—there are nearly 600 district Woman's Societies?

—the date of the next Assembly is May 14-18, 1962, in Atlantic City, New Jersey?

—the Woman's Division of Christian Service is a division of the Board of Missions?

—the members of the Woman's Division are elected at the Jurisdictional Conferences?

—they are elected from nominees sent from the jurisdiction Woman's Society, who were first nominated by the conference Woman's Society?

—there are 48 women on the Woman's Division; that 12 of them are members-at-large, 6 are the presidents of the jurisdiction Woman's Society and 6 are elected by the jurisdiction members at the Organizational Meeting?

—the Organizational Meeting will be held in the Sherman Hotel, Chicago, Illinois, September 19-23?

—4 men, in addition to 6 bishops, are members of the Woman's Division? That there are 3 youth members?

—the president, vice-president, and recording secretary are elected from the membership?

—the chairmen of the 3 departments are vice-presidents of the division?

—the chairman of the Section is a vice-president of the Joint Section of Education and Cultivation?

—the members of the Woman's Division are volunteers—none receive a salary?

—a general secretary is a new staff position?

—there are 47 elected staff members of the Woman's Division?

# Calendar of Activities

PRESIDENT: Plan for a Heritage Tea during September or October.

CHILDREN'S WORK: Meet with council of children's workers to pla year's work, including missionary education. Attend seminars Woman's Society for study of missionary emphasis for the yea Report to Woman's Society and display current missionary materia See pages 41, 42.

CHRISTIAN SOCIAL RELATIONS: Follow suggestions on page 29.

LITERATURE AND PUBLICATIONS: Plan your work and work your plan secure renewals in the October drive. Talk about the contest, describe on page 46. Something similar may appeal to your society.

MISSIONARY EDUCATION AND SERVICE: Attend the District Education Seminar accompanied by key persons responsible for monthly progran and studies. In the monthly meeting introduce the plans made f study agreed upon by the Committee on Program. Make plans f the study, *Into All the World Together.*

PROMOTION: The committee on local church activities should be read with carefully worked out plans for making new members and visito feel welcome and "at home." Discuss with the Committee on Membe ship the story on page 36. Cooperate in plans for a Heritage Te

SPIRITUAL LIFE: Promote the Fellowship of Intercession. Having r ceived the free packet of Week of Prayer and Self-Denial literatur order sufficient supply through the secretary of literature and publica tions. Discuss suggestions on page 25 with your committee.

STUDENT WORK: Encourage and cooperate in church plans for recogn tion of students leaving for college. If in a college town, plan recognize college students attending your church.

SUPPLY WORK: Talk about the home projects on your Askings. Ask f suggestions on the best way for the society to meet these requests.

TREASURER: In cooperation with secretary of promotion promote t use of My World Bank, see page 35.

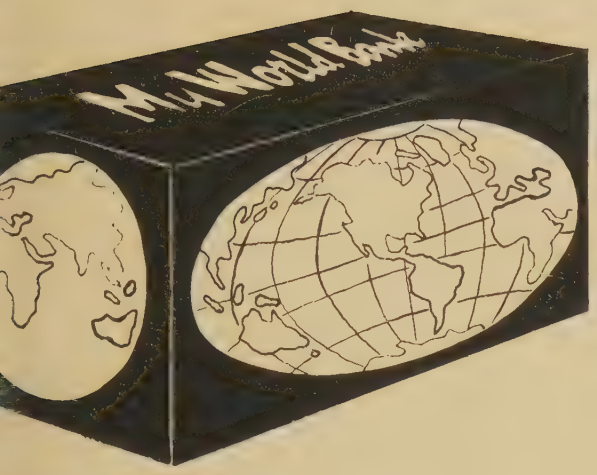
VICE-PRESIDENT: Distribute your yearbook or *My Date Book* complete filled out. Present to the general meeting an over-all review of t *Program Book* and *Worship Booklet*: "The Word . . . in Our Midst Use the September program: *The Chart and Compass.* Attend ar seminars or officers' training days which may still be in progress your sub-district or district. Cooperate in beginning preparations f United Nations Day (October 24) and for the Week of Prayer ar Self-Denial (October 25-31).

WESLEYAN SERVICE GUILD: Make personal contact with prospecti members. The Guild vice-president confers with the vice-president the Woman's Society to arrange for joint planning of the Week Prayer and Self-Denial.

The committee on literature and publications displays Woman Division materials at the monthly meeting.

YOUTH WORK: Report on the new legislation for the Methodist Yout Fellowship and the Methodist Youth Fund.

# My World Bank



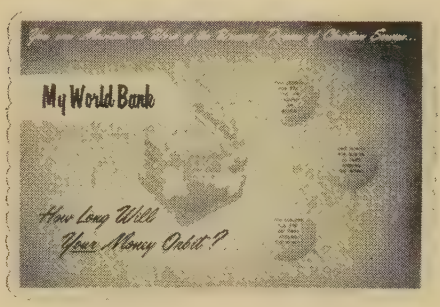

"Not for myself alone
May my prayer be;
Lift Thou Thy World, O Christ,
Closer to Thee!"

*Lucy Larcom*

1 second by giving $.37
1 minute by giving $22.20
5 minutes by giving $111.00
1 hour by giving $1,332.00

This is an increase in cost of five cents per second! This increase can be dramatically visualized through the use of the World Bank place mats * which carry the former figures of:

1 second for $.32
1 minute for $19.20
5 minutes for $96.00




Copy the method of department stores for bargain day sales. Cross out the old figure and write in the new amount in red ink. Or make new circles and paste half-way over the ones on the place mat. The use of the corrected place mats will be a visual demonstration of the need to increase the giving. And My World Bank is planned to do just that.

This gift does not count on a member's individual pledge nor on the pledge of her local Woman's Society. Money received through My World Bank is to be sent in its entirety, through the regular channels of finance, to the Woman's Division. This should increase the giving to missions.

*Promote My World Bank.* The new banks will not be ready until October. H.L.J.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, *My World Bank*, 5 cents each; 25 for $1.00; Place Mats, 5 cents each.

} AST quadrennium, My World Bank was introduced as a special visualization for educational and financial promotion. It proved a popular device. Over two million boxes were nto circulation. That meant an increase in giv- missions.

is sound practice to repeat a workable method the maximum benefit has been received. Therethe Woman's Division voted to continue My d Bank throughout the 1960-1964 quadrennium. t the world is changing rapidly. Those changes the program of the Woman's Division. Facts igures of yesterday need revision to keep pace present day movements. This is true in every of work and area of activity.

r one thing it costs more to maintain the work than it did even three years ago. And the an's Division has a big program with work in untries [1] including the United States of America. than 2,000 missionaries, deaconesses and emd workers plus hundreds of nationals serve in 1,000 projects: educational, medical, social, gelistic—a project to meet every area of human

### Design

emphasize the changes, My World Bank * was igned. It is smaller, and more convenient to e; yet, it will hold just as much money. The on on the box carries the statement:

an maintain the work of the Woman's Division ristian Service around the world for:

to world conditions, reports are not received from China, , and Poland.

## FROM A MEMBERSHIP COMMITTEE

**The September, 1959, issue of THE METHODIST WOMAN carried a Report From a Membership Committee, by Mrs. Claude Thomas, Montrose, California. The account which follows is a continuation of that first report. We are glad to share ideas which have worked.—H. L. J.**

THIS is a continuation of our progress report of last year. The success of our two-year program has resulted from work done by our membership committee and the prayers of all. The crux of the whole program has been *publicity*.

We have continued the projects reported last year—in many instances we have improved on the techniques used. We started our year last September with a joint meeting of the seven circles at the church social hall. It is good to meet in a body some times.

Our committee met late in September for a planning session. We invited the president and membership chairman of the Woman's Society of a neighboring church to meet with us. We exchanged many ideas of value and cleared the rolls of members who had moved or transferred. Then we began contacting "stale" members of our church through personal visits and telephone calls to keep them posted on local events until they readily agreed to come with little urging. We felt our big secret was to use them in our programs to get them to attend our meetings. It works.

The social occasion of the year for our Woman's Society was what we called "Woman's Society of Christian Service Roundup." Last November, invitations were sent to every member listed in our Year Book. Each was urged to bring a guest. We had devotions, social hour and chuck wagon breakfast. The committee on local church activities, the president, vice-president and every circle chairman cooperated. We made new contacts and got several new members.

Our committee also had responsibility for the social hour at the December general meeting of the Woman's Society when the program theme was "Christmas Around the World." Each circle selected a country, decorated its table in the mode of that country and in a short resumé told how that country celebrates Christmas. Eight countries were represented, and this meeting was a highlight of our year.

We make it a special point to see that our senior members are made to feel needed and useful. And, believe me, they are useful. They spend hours telephoning or addressing cards. They seem to have just the right touch, too, to act as sunshine chairmen.

With all the new members enrolled this year, we desperately needed qualified circle chairman. We felt fortunate in securing a district officer to conduct a special training clinic for prospective circle chairmen. Our present seven circles are over-crowded. Now, when we shuffle circles later this spring, we will have two new circles and qualified chairmen to staff them all—what a blessed feeling!

I can only repeat what I said in my report last year: "When enthusiasm is inspired in committee meetings mingled with sincere prayers, any problem can be challenged."

## THE VISION

Once we have caught the vision,
  Once we have glimpsed the star,
Never again will we tarry
  And scatter our talents afar.

Once we have caught the vision,
  Our lives are never the same.
Our prayers, our gifts, and our service
  Are pledged in His Holy Name.

RUTH BARKER STEARNS

## A BIRTHDAY GIFT

In September 1940 Charter So cieties of the Woman's Society Christian Service were forme across the United States. As w now observe this Twentieth Birth day, gifts are in order. What wi you give to express your appreci tion and good wishes to the Wom an's Society? Let us consider som possibilities in gifts of money.

### Special Memberships

Some members will wish to mak a gift through a *Special Membe ship.** This is one way many men bers may make an extra gift t the work of the Woman's Divisio Although Special Memberships a used to honor members of the So ciety or Guild, they should not b restricted to this procedure. T review, Special Memberships f adults are:

Special Membership .....$ 2
Honorary Membership .....$10
Honorary Patron .....$30
Sustaining Membership
$500 or $1,00

Every member will wish to con tribute a Twentieth Birthday o fering. It may be a twenty pe cent increase in her pledge, and/o a birthday offering according t her ability. The joy of giving wi be another element in observin "A Happy Birthday."—H.L.J.

### Come Prepared

**A small boy, inviting a friend his birthday party explained how find the apartment in which he live "Come to the seventh floor," he sai "and where you see the letter D the door, push the button with you elbow, and when the door opens p your foot against it."**

**"Why do I have to use my elbo and my foot?" asked his prospecti guest.**

**"Well, I supposed you'd have yo hands full of something since it's m birthday."**

* See leaflet *In Honor* available from Literatu Headquarters, 7820 Reading Road, Cincinn 37, Ohio.

# A TWENTY-YEAR OLD DEBUTANTE

**A Report Method adapted from a presentation**

*by*

MRS. J. WESLEY WARD

THE Woman's Society of Christian Service is just twenty years old—a nice age a debutante to make an impression on her neighborhood, the tion and the world. This debute has a good ancestry; she is scended from the Home and reign Missionary Societies and e Ladies' Aid of the 19th Century. She is proud of her world rewned family. Her father, The ethodist Church, keeps a watch eye on her. The Woman's Divin of Christian Service, with lov and devoted motherly concern s given her some guiding princis to follow concerning her conct and use of money.

This twenty-year-old has a good ure but she is much too thin. e has only 1,794,688 members. e would look better if her figure uld be padded with more mems. We could help. (Insert rert of local membership.)

While inclined to be studious, e does not always meet the full quirements set down by the oman's Division—four study urses a year. And now and then e seems to want entertainment ther than information for the nthly programs. (Insert missnary education report.)

Then, too, her reading habits ould be improved. Too often, e does not even see THE METHIST WOMAN and WORLD OUTLOOK. nsert report on subscriptions.)

Yet in spite of this, this debute is generous and gives loyally the work of the Woman's Divin. Last year, the total giving on propriations was $9,635,489.40 nsert figure of local society.)

Like all young people, she is always on the go—district and conference meetings.

There is a reason, of course, for being on the go—to promote the work. She is a great traveler. Though still young, she has established work in 33 countries. (See pages 7, 8 and 9 of this issue for items on work in foreign fields.)

In addition to her yen for traveling, she is a good homemaker. Hundreds of projects in the homeland minister to the needs of children and youth and adults. (See pages 10, 11, 12 of this issue for items on work in home fields).

And she takes great interest in the social issues—housing, legislation, alcoholism, schools, status of women—to name a few. Also she believes in the United Nations and keeps informed on the important work of that organization.

This young lady knows her crowd and thrills with optimism for she believes that every member has something to give in service.

And she is punctual. Reports of activities are mailed twice a year, November 15 and May 15.

If she has a fault, it is that she thinks of food too much. She hasn't learned the joy of sacrificial giving. She has to have suppers and bake sales for spending money. However she says there is much Christian fellowship in these activities.

She cannot do all the work she knows should be done for she is handicapped—not enough young women respond to the call of service.

This debutante has a purpose—to unite all the women of the church in Christian living and service—and to help build a world Christian community. To accomplish this purpose, the twenty-year-old organization is asking each member to

—develop her spiritual life

—study the needs of the world

—take part in such service activities as will strengthen the local church and improve civic, community and world conditions and to

—enlist other women in the fellowship and

—give money for the activities in the local church and for the work undertaken around the world.

Let us look at our record, correct our shortcomings, advance in missionary knowledge and giving, grow in grace, and seek to know the will of God.

Mrs. Ward lives in Union City, Pennvania. Her daughter, Miss Edna Sexn, is a deaconess serving in the Ethel rpst Home, Cedartown, Georgia.

## ANNOUNCEMENTS

### New Record for Mission Study

An excellent supplement for the mission study theme, "Into All the World Together," listed for November in the *Program Book*, is a new record, "Tea and Talk—Kyodan." Produced by the Woman's Division and recorded in Japan, the record features a tea-table discussion of the church's cooperative witness in Japan. Participants are two Methodist missionaries, Mildred Anne Paine and Pat Patterson, talking with their Japanese colleagues, Miss Nishida and Miss Kamiyama. Two Japanese hymns are on the other side of the record. 14 minutes. 33⅓ rpm record. Sale only, $3.00. Order from Office of Visual Education, Room 1351-52, 475 Riverside Drive, New York 27, N. Y.

ELIZABETH MARCHANT
*Secretary of Visual Education*

### Student Work

● The new date and place for the Seventh Quadrennial Student Conference: the *University of Illinois, Urbana, Illinois—August 26-31, 1916.*

● In the July-August issue on page 31, the wrong address was given for *Power,* in the Student Work item for the Calendar of Activities. This should read: *Power,* P. O. Box 871, Nashville 2, Tennessee. (15 cents each in an order of 5 or more; 75 cents for single subscription to one address.)

RUTH M. HARRIS
*Secretary of Student Work*

# MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

## Suggestions for Teaching
## "INTO ALL THE WORLD TOGETHER"

*by* LESLIE SAYRE

*Introduction: Why Study Such a Theme?*

THE topic immediately suggests two main subjects: The global challenge and opportunity for world service confronting every Christian; the fellowship whereby we hope to serve mankind to the glory of God. How does that global challenge make itself felt in your community? What do your newspaper, magazine, radio, and TV say to you about the following currents that are stirring in today's world: revolution, race, religions, communism, outer space, atomic energy?

Do you shrink from these complicated issues? At a recent conference, many people admitted they felt overwhelmed by their involvement with the world. Others spoke of their feeling of incompetence to measure up to their sense of responsibility. Several felt discouraged because even successful Christian programs seem too small to affect gigantic problems. When we feel like this, where do we turn for help? This study intends to provide an answer.

*Session One: A Visible Community*

How may we think of the Christian church in today's world? If we consider only our immediate community, we may feel very secure in our local church. It seems to be highly successful in its work and strong enough for any community challenge. But how does the church look when you think of three hundred and fifty-two million Protestant Christians sprinkled among two hundred and five billion people, outnumbered seven to one? When measured physically, the Christian minority is weak. But when an insurance agent comes to your house, do you size up his company by his physique? He may be unimpressive but supported by the full assets of a great corporation. How may we assess the assets of the Christian?

*Session Two: God's Instruments*

The machinery of the farmer looks important, but it remains useless until the farmer lays out a plan and puts it to work. Does God have a plan for his people? How has God revealed it through Jesus? Is the church an instrument fitted to His hand for the achievement of His purpose? In what sense are Christians a chosen people? Richey Hogg helps answer these questions in Chapter Two of *One World, One Mission.* St. Paul has plenty to say on this subject.

*Session Three: Christianity and Revolution*

An ancient outcry has a bearing on this discussion: "They who have turned the world upside down have come here also." Early Christians produced change in individual lives, as in Paul's conversion. Early Christians changed business procedures after the fashion of Jesus cleansing the temple. Read again about St. Paul and the riot of the silversmiths. The world today has one universal characteristic—rapid change. But it has always been so. An ancient Greek philosopher, Thales, said the abiding principle of our world is constant flux. The church, when obedient to God's will, is a potent producer of change. Dr. Hogg, in Chapters 4 and 5, of the text shows in great detail how this is so.

*Session Four: Christianity—a "supra" faith*

Christians are involved deeply in the affairs of the world, but they are never imprisoned within it. The church is a "household of faith," an ecumenical body drawing its purpose and life from the eternal spirit of God, not the shifting emphases and passions of human society. Dr. Hogg recalls some of the accomplishments of the faith and some of the strength in our increasing togetherness in Chapters 7 and 8.

*Session Five: The Old Story—in the New Day*

Remember the old Psalm, "We hung our harps on the willows and wept when we remembered Zion." This is no time for sad memories of more peaceful days. The gospel song had a better emphasis—"When in scenes of glory, I sing the new, new song, 'Twill be the old, old story that I have loved so long." Now is the time to renew the song—to review the basic purpose—and to live the new life triumphantly. Chapter 5 recovers that emphasis.

*Session Six: Serving the Lord*

Both Dr. Hogg, and Betty Thompson in *Turning World* cite numerous instances of how the church today is using its genius and spiritual resources to live up to its vast opportunities. Both authors cite the work of World Literacy and Christian Literature as a prime example of present success. Seven hundred million illiterate people are waiting for a chance to learn how to communicate with the world. Fifty denominations are working together using the "each-one-teach-one" technique to give them a basic education quickly and to unlock the Bible.

You may begin this study with a certain amount of misgiving. But you and your group will find yourself filled with new assurance and enthusiasm by the time you reach the end.

Dr. Leslie Sayre, secretary for promotion, World Literacy and Christian Literature, National Council of Churches.

# STUDENT WORK

RUTH M. HARRIS, *Secretary*

## "ARE MISSIONARIES DIFFERENT?"[1]

NE of the major purposes of every secretary of student work is to inspire students Christian service. The local man's Society has no secretary missionary personnel. Instead, secretary of youth work and secretary of student work who e already established close con- with the youth and students asked to carry this task.

mong students there seems to an increased interest in the sion of the Church. Recently rticle in a student Christian gazine was entitled, "Mission is O.K. Word." The Life and sion of the Church emphasis the World's Student Christian eration has been a major in- nce in leading many Christian ients to a conviction that the urch must be involved in mis- . However, there is still much fusion as to the meaning of sion, and still greater confusion o the function of the missionary. A very helpful study outline ed, "Are Missionaries Differ- ?" [1] has been published recently part of the Life and Mission of Church emphasis. The author the study outline helps us to a per understanding of the mis- n of the Church:

the past, most western Christians said that "the Church has missions" thought of missions as something was done for other people at some nt point. Such an understanding often based upon the assumption western Christians live in a Chris- society and that the Christian ionary task was to take their faith their culture to those where it was known. . . . Two world wars, the of totalitarianism in the heart of ristian" Europe, efforts at racial ex- ination of the Jews, cultural dence, etc., have shown that the istian mission is not "out there," "here," anywhere that the Church ound.

Insights such as those shared in the paragraphs above have led us to the concept of mission expressed in the phrase, *"Every* land a mission land, *every* Christian a missionary." But if this is a valid understanding of the mission of the Church, what then is the specific function of the missionary? Is there still need for missionaries to be sent by the Church?

The author of the above pamphlet defines the missionary as "A person called by God and sent by fellow Christians across the boundaries of class, culture, economics, nation, or race to carry out the mission of the Church on a frontier of strategic importance." An attempt to delineate these strategic frontiers was made at the recent Ecumenical Student Conference on the Christian World Mission. A number of frontiers were studied including refugees and displaced persons. resurgent ancient religions, areas of racial tensions, areas of technological upheaval, rootless higher education, new paganism found in the rise of nationalism and communism.

Douglas Webster, writing on the subject, "The Foreign Missionary," [2] in *Theology Today* points out that although the role of the missionary of the future will be different from that of the missionaries of the past, that there is a threefold significance to the foreign missionary which will be of permanent value:

First, "The foreign missionary is a symbol," that the Christian Gospel and the Christian Church belong to an international and a supernatural order. Today all churches participate in both the sending and the receiving of foreign missionaries. It was announced that 225 workers of Asian churches were serving in countries other than their own.

Second, "The foreign missionary is a challenge,"—he has voluntarily renounced the "success" drive for status, wealth, importance, and he is concerned with evangelism.

Third, "The foreign missionary is a mediator"—his life and service represent the costly gift of one church to another.

The task of interpreting the missionary imperative of the Church to students today is one which calls for creative, intelligent, prayerful work. As she seeks to carry out this task, the secretary of student work will find real help in the above pamphlets and in the following other printed resources:

*Methodist Service Projects, 1960,*[3] a directory of church vocations. This booklet is a comprehensive listing of opportunities for service offered by The Methodist Church through its General Boards, Commissions and other agencies. Of special interest to the secretary of student work is the section on the philosophy of Christian vocation, the section on job openings in the world mission of the Church, and the listing of resource materials on Christian vocations including audio-visual resources.

*A Primer for Missionary and Deaconess Recruitment* (Free).[4] This booklet has been prepared especially to aid pastors, teachers, counselors and parents in local Methodist churches and directors of student work in guiding youth, students, and young adults for service in the mission of the Church.

**1. WSCF Study Outlines, LIMC Series No. C2, National Student Christian Federation, 475 Riverside Drive, New York 27, New York. 10 cents each.**

**2. Reprint from "Theology Today," Vol. XVI, No. 4, January, 1960. Order from C. W. Wilson, Lancaster Press, Lancaster Pennsylvania.**

**3. Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio 15 cents per copy.**

**4. Methodist Literature Circulation, Room 1301, 475 Riverside Drive, New York 27, New York. Free.**

# YOUTH WORK

ALLENE MAY FORD, *Secretary*

## THE METHODIST YOUTH FUND

*by* EMELINE F. CRANE

THE General Conference of 1960 is now history, but its deliberations and decisions will be a part of the life of every Methodist church for the next four years. The members of the Methodist Youth Fellowship will be affected by some of the actions and they, in turn, can bring about significant changes in their church.

Legislative changes relative to youth work are presented on page 22 of this issue of THE METHODIST WOMAN. As a part of the legislation affecting the Methodist Youth Fellowship, it is important that secretaries of youth work in the Woman's Society note some modifications in procedure for remitting and administering the Methodist Youth Fund. The new action specifies that:

**1. In the discharge of its responsibility for supervising missionary education in the church school and for unifying youth work in The Methodist Church, the Division of the Local Church shall provide for the participation by the local church, District and Conference Methodist Youth Fellowships in the Methodist Youth Fund. Local treasurers shall send the full amount of the Methodist Youth Fund offerings to the treasurer of the annual conference by whom it shall be sent monthly to the treasurer of the General Board of Education to be directed for missions and youth work as follows:**

**Forty-five per cent for missions through the Woman's Division of Christian Service;**

**Twenty-five per cent for Christian Education in mission fields to strengthen local church work through the annual conference;**

**Fifteen per cent returned to the annual conferences for youth work therein;**

**Fifteen per cent for youth through the Division of the Local Church of the General Board of Education.**

**The Methodist Youth Fund shall be given recognition in a separate column in the pastor's report to the annual conference, but shall not receive benevolence credit.**

Those who have given careful attention to the administration of the Methodist Youth Fund for many years feel that this action is a step forward which will continue to make possible youth's part in an effective ministry around the world. It is anticipated that because of the change in the plan of remittance the funds will reach areas of need more quickly, that they will be more equitably divided, and that the idea of the youth fund will be more deeply integrated into the MYF program.

The change in percentage allocated to the work of the Woman's Division of Christian Service came upon the recommendation of the Woman's Division itself after long and serious study. It makes possible a wider ministry through Christian education in mission fields around the world and still retains a close relationship to work similar to that administered by the division. Urgent needs in the Christian nurture of children, youth, and adults is one reason for the change. Expressions by members of the MYF who give to the Methodist Youth Fund is another reason.

Since Unification there has been a steady and continuous increase in giving to the Methodist Youth Fund. Its annual receipts have grown from $82,683 to nearly $800,000. This gradual and continued increase demonstrates its value as a unified fund. Youth have accepted it as their way of sharing in the ministry and outreach of The Methodist Church.

The basic concept of unity in youth work is expressed in the unified program of the Methodist Youth Fellowship. The responsibility for unifying youth work in The Methodist Church was placed by the 1948 General Conference in the Division of the Local Church. The Methodist You Fund is integrated into this tot Methodist Youth Fellowship pr gram and is not something put as an "extra." Thus it has b come the responsibility of the e tire MYF council to promote Adult workers with youth in t MYF share in this responsibilit

In the promotion of the Met odist Youth Fund, effort is ma to develop motivations for givi based on Christian stewardsh and commitment to the work the church around the world. E fort is also made to acquaint you with the specific projects of t fund and the work done in the general information, human-inte est stories, and first-hand repor are used. But when youth giv they give to the unified fund, t total Methodist Youth Fund, n to one special project within This method of unified giving hel youth to feel a responsibility f the total mission of the church.

Specific values are:

**a. It is one expression of the u of money in the maturing Chr tian young person. It is one e pression of youth's stewardsh and of their significant particip tion in the work of the churc**

**b. It offers youth a channel for g ing which they feel is "theirs**

**c. It provides possibilities for p sonalized giving on the part youth. In its promotion, it i cludes extensive education co cerning the specific projects.**

**d. It is a significant expression the cooperative relationship tween the three administrati divisions of the Board of Missio and the Division of the Loc Church of the Board of Educ tion. Many years of work ha gone into the development this cooperation.**

**e. It is a strong factor in develo ing the unified program of m sionary education among t youth of our church.**

The Methodist Youth Fund co tinues to call for the increased g ing of every member of eve Methodist Youth Fellowship. Ma workers and projects are still u able to meet the needs adequate of those to whom they ministe Therefore, there is never a ceili on Methodist Youth Fund givin

# CHILDREN'S WORK

GENE MAXWELL, *Secretary*

## LOOKING AHEAD — MISSIONARY EDUCATION, 1960-61

**Boys and girls in The Methodist hurch will find interesting days head as they explore the missionary udy units this year. Their thrilling orld mission study will be *Into All e World With the Bible*, while youth nd adults are studying "Into All the Vorld Together." They will have Good News to Share" as their na- onal missions emphasis while the eme for youth and adults is "Herit- e and Horizons in Home Missions." The closely graded course, for pri- ary and junior children offers mis- onary units during the winter quarter. he units in Group Graded Lessons January, 1961, are for primary: *he Bible Goes Everywhere;* and nior: *Into All the World With the ible.* Church periodicals, church- hool papers and the following books ill provide excellent resource ma- rials for this year's missionary study.**

### Primary

*Primary Group Graded Lessons,*[1] nuary, 1961, is a five-session unit "The Bible Goes Everywhere." upils' materials will be found in e primary class and teachers' lps are found in *Child Guidance Christian Living,* 1961.[1]

This unit will show some of the asons why the Bible is needed d how it is taken to people of her lands.

*Primary Closely Graded ourses:*[1] The missionary units in is series of lessons occur in the inter quarter (part 2) for all ree grades. Resource materials "Into All the World With the ible" will enrich these units, Home for All," Course I, Part 2, d "Children Go to Church round the World," Course III, art 2. Reading books and pic- res on "Good News to Share" ill be excellent resource material r the unit, "Many People in Our ountry," Course II, Part 2.

### Junior

Missionary materials included in nday-school lesson materials for e with juniors in the church school are as follows: *Junior Group Graded Lessons,*[1] January, 1961. "Into All the World With the Bible." In this unit the boys and girls will learn how the Bible and its message are taken to people who have never heard it before. They will come to know the steps which must be taken before people can read the Bible in their own language, understand it, and live by it. They will learn that they may help send the Bible to others through World Service offerings.

Pupils' materials are found in *The Junior Quarterly;* teachers' helps will appear in *Child Guidance in Christian Living.*

*Junior Closely Graded Courses:*[1] Missionary units in this series occur in the winter quarter (Part 2) for all three grades.

Resource materials on "Into All the World With the Bible," will enrich these units. "The Bible Around the World," Course VI, Part 2, and "The Church Around the World," Course VI, Part 2.

The reading book and pictures on "Good News to Share," will be helpful resource material for the unit, "A Fair Chance for All," Course V, Part 2.

### Additional Sessions

The one hour on Sunday morning is not enough time for boys and girls for Christian teaching. In order to supplement this time the church plans for additional sessions. Some churches make these available to children the year round while others plan for them during the time that the mission units are held in the Sunday morning sessions. Special units of study are prepared for primary and junior boys and girls.

There will be only one set of units this year, and all Methodist churches will be using units produced by the Commission on Missionary Education of the National Council of Churches. They present the work done by missionaries of the major denominations, which will include Methodist work. The pupils' reading book and teacher's guide are necessary for an effective study.

Methodist leaders will find a wealth of material on the specific work done by Methodist missionaries in the pages of *Child Guidance in Christian Living.* There will be stories, games, pictures, as well as information found on the pages "Missionary Education," "Additional Sessions for Juniors," and in the picture spreads, that will be helpful with the Sunday morning sessions or with additional sessions.

### Into All the World With the Bible

PRIMARY

*Here and There With the Bible** by Elizabeth Allstrom. Travel to Africa with Eyenga and her friends, to Brazil with question-asking Jaime, to Mexico with Peter who helps his parents learn some important words, and to seven other countries via ten stories of how the Bible and its teachings have spread to almost all corners of the world. Paper, $1.50.

*A Primary Teacher's Guide on Into All the World With the Bible** by Elizabeth Allstrom. This guide includes background information and suggests activities and procedures for using the reading book with children. Paper, 65 cents.

JUNIOR

*Adventures With the Bible** by Alice Geer Kelsey. Ten up-to-date contemporary stories from ten different lands: how the Bible is translated into primitive tongues, how illiterate people learn to read the Bible, how it is distributed in remote areas, and how children today live by it. Paper, $1.50.

*A Junior Teacher's Guide on Into All the World With the Bible** by Jane B. Harris. This guide includes background materials, teaching procedures, and suggested activities and worship. 65 cents.

### Good News to Share

PRIMARY

*Larry** by Edith J. Agnew. Meet Larry, his friend Chesty, who is half-Osage and half Creek Indian, and Grandma Riley, who has stories to tell of the old days, and a collection of old arrowheads. She lets the boys take them to school; the most precious one disappears and this is just the start of a good story. Paper, $1.50.

*A Primary Teacher's Guide on Good News to Share** by Lois Eddy McDonnell. Includes background material on the development of the church in the United States and provides help for the teacher in planning a series of sessions on this subject. The guide includes suggestions for activities, worship, and use of the reading book, *Larry*.

JUNIOR

*Old Trails and New** by Helen Boyd Higgins. Ten story trails of the work of home missionaries beginning with Francis Asbury, and including Sheldon Jackson and Isabel Crawford. Today's trails made by missionary planes, boats, station wagons to minister to the needs of refugees, Indian Americans, and others. Paper, $1.50.

*A Junior Teacher's Guide on Good News to Share** by Lois T. Benedict. A study for juniors, including suggested procedures, activities, and work, on the beginnings of their own church and others; on the heroes of home missions; and on the new developments of today through which the work so well begun is being carried forward. Paper, 65 cents.

### General Resources

PICTURES AND STORIES

*Teaching Pictures for the Primary Class,*[1] January, February, March, 1961. Use this set with Primary Group Graded Lessons with the unit on "Into All the World With the Bible," $1.65 set.

*Teaching Pictures for Juniors,*[1] January, February, March, 1961. Use with Junior Group Graded Lessons with unit on "Into All the World With the Bible." Set of 12, $1.65.

*World Friends: Long Ago and Now.** A picture album in black and white showing heroes of the church's past and present day activities that point to new horizons.

*World Friends and the Bible.** Picture album with fifteen large black and white pictures of the Bible being translated, printed, distributed, and used in different countries. $1.25.

*When Children Give,* will not be published this year, but the pictures and interpretation will be in the church magazines for children *Pictures and Stories* and *Trails for Juniors.* January, 1961, issue will include stories on the theme "Into All the World With the Bible." Stories and pictures on "Good News to Share" will appear in May, 1961.

*Children's Missionary Giving.** Leaflet interprets the total program of children's missionary giving and channeling of Children's Service Fund and other offerings.

MAGAZINES

THE METHODIST WOMAN.* Each issue of this magazine contains articles, pictures, stories, and news about mission work throughout the world with special emphasis given to mission projects of the Woman's Division.

THE WORLD OUTLOOK* has stories each month about mission work of the church. This magazine is also a good source for pictures.

*Child Guidance in Christian Living.* Each issue includes many helps for leaders of children. Special information relating to missionary education appears each month. The November, December, 1960, and January, 1961, issues will include resource material about the world theme: "Into All the World With the Bible," on the pages "Missionary Education," January and February, 1961, issues will have resources on the pages "Additional Sessions for Juniors," which can be used to enrich the Sunday morning as well as the additional sessions. The March and April issues will contain resource materials to be used with the theme: "Good News to Share."

MAPS

*Picture Map of the U.S.A.** May be effectively used by filling in the spaces with pictures drawn by the children. Black and white, $1.00.

*The Bible in Many Lands.** New picture map. Instructive work map with information picture sheet related to distribution, use, translation of the Bible. $1.00.

BOOKS FOR CHILDREN

*Stories of the Book of Books** by Grace W. McGavran. Story collection of how the Bible came to be known in remote parts of the world. $1.95 new edition.

*Children at Bedtime Prayer.** New Children Around the World picture book. Nine large color pictures with stories showing children at bedtime worship. Paper, $1.25.

*Children of North America** by Nina Millin. Children of several cultures in North America are pictured. Contains nine pictures in color with stories. Paper, $1.25.

RESOURCES FOR LEADERS

*Friends With All the World** by Edith F. Welker. Helpful suggestions for the missionary education of children. Paper, $1.95.

*Here's How and When** by Armilda B. Keiser. Explicit directions for activities suggested in missionary units. Paper, $1.95.

*Children's Games From Many Lands** edited by Nina Millen. $1.95.

*Let's Play a Story** by Elizabeth Allstrom. Paper, $1.95.

*Missionary Stories to Play and Tell** edited by Nina Millen. $1.95.

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[1] Methodist Publishing House serving your territory.

*Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

# WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Executive Secretary*

## SPECIAL INTERESTS

**lembers of the Wesleyan Service Guild support the Guild Special Interests ugh their gifts on pledge for appropriations.**

### ia and Pakistan

ERATURE FOR CHILDREN

eading has not been in the pat- of culture in India. Children e not ordinarily had books in r homes, nor have they seen ple reading books. This pattern, ever, is changing rapidly. The ernment of India is making a endous effort to teach its peo- to read; individuals and gov- ents are working to supply lit- ure in India. Communists have ared attractively illustrated ks in many cities, and have n free literature to all those have come to browse. The .R., with 7 per cent of the d's population produces 20 per of the world's books, while th America, with 9 per cent of world's population produces 6 per cent.

ecause the Woman's Division a responsibility to see that ldren and youth have good stian literature to read, Miss ice Sluyter has been assigned work on Christian literature duction in India and Pakistan. work requires a great deal of aration. The material must be ed to the culture, background, environment of the children; ust be written by people who rstand children and who have ound philosophy of Christian ation.

iss Sluyter has studied the ing motivation in India. What s of books do adolescents like ead? What characteristics of books influence the choice of ndividual? Why do adolescents books? Do they read religious s and magazines? To get an- s to these and other questions, estionnaire was distributed in high schools. Questions such as these were asked.

Question: If you were given a cash prize of Rs. 200, with which to buy books, what kind of books would you like to purchase? *Answer*: The first three choices of the boys were: biography, religious literature, travel and adventure; for the girls: short stories, novels, drama. (It should be pointed out that 69 per cent of the boys but only 12 per cent of the girls questioned were Christians.)

Question: What are the most important reasons that many persons are so interested in books they spend most of their time reading them? *Answer*: Boys: to know everything about life; to know secret things of life. Girls: to know everything about life; to make good use of leisure; to have more knowledge than others.

One section of the questionnaire referred only to religious literature. Here the answers were quite revealing. Sixty-two per cent said the members of their families were very much interested in reading books on religion or Scriptures; only 3 per cent said their families were not at all interested in this type.

Miss Sluyter, in commenting on the questionnaire, said: "Interest in religious literature rates high among the sampling. If publishers, booksellers, and librarians take advantage of this interest they may reach a large number of tomorrow's leaders because we are told that 50 per cent of the total population of Asia is below twenty years of age.

"The findings of the questionnaire have revealed a number of important facts. The next step is to use this knowledge in plans.

### Central Texas Rural Work

When farming gives way to the raising of livestock, and people move out to the extent that 25 per cent of the houses in the county are vacant, what happens to the churches? How do you minister to the remaining scattered people? These problems faced the churches in Limestone County. They met the situation by forming the South Limestone Methodist Fellowship of five churches. Mrs. Nan H. Wright is the rural church and community worker. As she and the pastors of the churches surveyed the area to determine the needs and to discover what could be done, the postmaster, rural carriers, and the school superintendent helped them to locate the families in the area.

Mrs. Wright came to Limestone County well equipped to give guidance in the type of work needed here, since she had served for five years in the rural church and community program of Hood County, also a part of the Central Texas Rural Work project.

In Hood County a $25,000 church building and plant were completed by a congregation of forty-eight as the result of two year's participation in the Lord's Acre Program.

Mrs. Wright was with the people as they worked together tearing down the old building, pulling nails and stacking lumber. Laughter, provoked by a joyous spirit of cooperation, caused aching muscles to be forgotten as men, women, and children labored together each evening after working hours. There are only eighteen families in the church. When they started the Lord's Acre project their plan was to build two Sunday-school rooms. When a hailstorm broke windows and damaged the roof they changed their plans and applied the insurance money to a completely new church. The two years of Lord's

Acre projects, plus the labor of members, made this possible.

In a Conference Work Camp in Hood County, twenty young people (two Latin Americans, eight Negroes, and ten Anglos) spent a busy day painting the interior of two Sunday-school rooms during the morning, enjoyed a rural church dinner on the ground at noon, and viewed slides of rural work in the early afternoon. After games and a story hour, the pastor took the group for a hike and cook-out, and the day closed with an outdoor worship service led by the pastor.

In the third Youth Activities Week held in the county, forty-five young people from five churches participated. Youth did much of the planning and looked forward to the program with real eagerness. There was evidence of Christian growth through the week. On an Interest Finder List for planning the Youth Activities Week for the coming year the question checked more often than any of the twenty-five listed was, "How can I help others to find faith in God?" The program will therefore be centered on Christian Witness.

The worker considered her contacts with young people the most rewarding experience of the year. Compared with previous years, she found them willing and eager to take part, even leading their own games. Two sisters made posters and sketched the drawing for programs; two other girls helped the worker address programs to every young person in each church of the county. Each MYF was responsible for one evening program during Youth Activities Week. They took a profound interest in the discussions of "Major Christian Beliefs."

One pastor reported that his young people continued the discussion until the wee hours as he returned them to their homes. In presenting views on "What is my responsibility as a teen-ager?" one boy quoted the vows for church membership from the *Discipline*, stating that all have a duty to uphold them. In closing he said, "The church has given us all that is worthwhile; therefore we owe our lives in service. . . ." A tragic note is that many of the parents of these very young people never know that their teen-agers have an interest in these deeper things of life, and are not prepared to offer any real guidance in Christian living.

# Outstanding Guild Activity

**This is the time when Guilds begin to send in reports of their "Outstanding Event of the Year," as requested on the report blank. We use these quite extensively to answer questions asked by Guilds, especially new ones, about what other Guilds are doing. Your Guild may furnish a good idea for someone else to use, so please send a report, if you have not already done so.**

## The McDowell Unit

**The McDowell Unit in Foundry Church, Washington, D. C., not only sent a report of its most outstanding event, but also summarized the year's activities. Because it seems to indicate a well-rounded program, we share the report sent by Miss Lois W. Davidson, secretary of promotion**

The most outstanding event of this year for the McDowell Wesleyan Service Guild was the organization of a new unit. The Guild has been trying for several years to reach the young employed woman. We hope to accomplish this with the organization of this new unit which is for women under thirty. Dr. Helen Kim, president of Ewha University, Seoul, Korea, graciously permitted this new unit to be named for her. There were seven charter members. It is already active in the volunteer program inaugurated by the McDowell unit. One member has organized a drama group for teen-agers at a settlement house; another member is assisting one of the housemothers at Swartzell Children's Home every other week-end.

For the January meeting a panel of four Guild members discussed volunteer work needed in Washington in these areas: hospitals, friendly visitors, children's work, and settlement houses. The moderator and adviser of the group was a member of the National Capital Area Health and Welfare Council. Guild members were given an opportunity to do some type of volunteer work; seventeen members signed up. In addition, a number of members did volunteer work in connection with the White House Conference for Children and Youth. Two of our volunteers, working at Sibley Hospital, have given the required number of hours of service and received their caps in April.

For the December meeting, tables were decorated to represent Christmas in different countries. Each table had a hostess, in costume, who told about the Christmas customs of that particular country. Gifts were brought for our two Christmas projects and money was also received for gifts for our shut-ins and for our neighborhood church project.

Five Guild members held a Christmas party for a ward of sixty women at a mental hospital. This was a ward of forgotten women. The nurse in charge said only about three of the patients ever had any visitors. It was a heartwarming experience for our Guild members.

Guild Sunday was observed in the morning church service on March 6. Members acted as greeters and sat together in a reserved section. A large Guild emblem was displayed in the narthex.

Several special days were observed this year in cooperation with the employed group of the United Church Women. These were: World Community Day, World Day of Prayer, and May Fellowship Day. Three members of the McDowell unit participated with other Baltimore Conference Guild members in a trip to the United Nations in November.

The McDowell unit participated in two study courses: in cooperation with five other Guilds in the Washington area and one with

e Woman's Society. Twenty-one embers attended at least one of e four meetings; nineteen atnded regularly. The McDowell iit participated in the Pilot Projt Questionnaire for the Woman's ivision this year. The retiring esident for the past two years, as honored with a special memrship.

This year the chairman of spiritl life started a prayer group hich meets for a short time prior each monthly meeting. Interest id attendance in this group have en growing.

Our membership chairman was sponsible for organizing the unger unit. She spent a great al of her time on this project d was also very active in getting ospective members to meetings. xteen new members were received ring the year. The greatest memrship loss was through the clear- of the rolls of members who had t attended or contributed for veral years. Each of these mem-rs was called before her name s dropped from the rolls. The cDowell unit lost several mem-rs by death and by transfer to e younger unit. The present memrship is eighty-one. The average tendance of members at monthly etings was forty-two, of visitors, n. Over $1,300 was given to misns through regular channels.

The committee on local church tivities was responsible for setng and waiting on tables for the llowship dinners held each month the church for new members. addition, this committee, in coeration with the hospitality comttee, was responsible for the ter-church Coffee Hour during ecember. Many Guild members rked on the drive for money to ild a new educational unit in the al church.

The hospitality committee has arge of arrangements for our ner meetings for the entire year: anning the menu with the caters, decorating the tables at each eting, and serving the head les and guests. Decorations for

**Mrs. Ethel M. Bast looks on as Miss Ruth Miller answers the telephone at Sibley Memorial Hospital, Washington, D. C., where they are members of the Information Service branch of the Volunteer Service Corps. Mrs. Ralph M. Graham, Guild secretary of the Washington West District, is chairman of the Corps which also includes Nursing and Hospitality Cart services. Members of the Information Desk Service have been recruited almost entirely from the Guilds in and around Washington. Articles and pictures concerning the Corps have appeared recently in several publications. Mrs. Bast and Miss Miller are members of the Hamline Methodist Church Guild.**

the Christmas party were unusually attractive.

The special activities committee held an informal get-acquainted dinner for some of the Guild members at the home of the chairman early in the winter.

We had twenty-three renewals to THE METHODIST WOMAN and four new subscriptions; there were twenty renewals to WORLD OUTLOOK. The chairman of literature and publications had a display table at several monthly meetings.

**Golden anniversary of the Wesleyan Service Guild of the Mamaroneck Methodist Church, Mamaroneck, New York, was observed in May. Honored guests present were (from left to right): Mrs. Violet McGivney, charter member; Mrs. Albert Tuttle, new president; Mrs. J. Stewart Barney, retiring president and general chairman of the anniversary event; Miss Jennie Halsted, founder and honorary chairman, and Mrs. Arthur Torrence, charter member. A series of tableaux was presented, depicting the group's progress since its founding in 1909 as the "Fortnightly Club to promote sociability and charity." In 1940 the club became a Wesleyan Service Guild and now has a membership of fifty.**

# LITERATURE and PUBLICATIONS

Mrs. C. C. Long, *Secretary of Literature and Publications*
*7820 Reading Road, Cincinnati 37, Ohio*

Fill to overflowing
With knowledge clear and pure
The cup of understanding
Of stories filled with lure.
The fields of work and service
Appear upon each page,
Methods to help improve our work
As our daily task we gauge.
A leak within this bucket?
That surely must not be!
I'll send renewal right away
Lest that leak be caused by me.

## Renew!—Renew!—Renew!

### The Methodist Woman and World Outlook-$3.30

**Leaks Are Anathema**

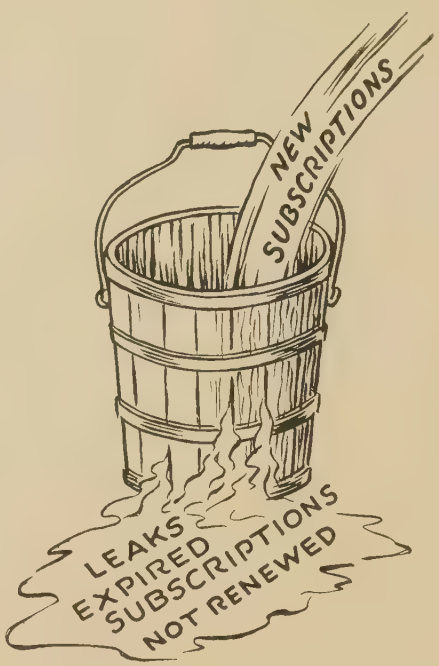
Next month (October) is the month for the special drive for renewals. To be sure, renewals must be secured each month, but in October we make a special effort to bring in all the renewals which have escaped our notice. Unless we make this effort in October the new subscriptions received in April which have brought such joy as we greet each new friend will not fill our subscription bucket and your Woman's Society will suffer because it will not have as many well-informed members as it should have.

The only reason for the leak is oversight on the part of our literature and publications secretaries or the subscribers. Don't delay, renew today. Stop that leak!

And as you stop the leak, add new subscriptions for your family and friends.

## Contest

Mrs. John W. Chittum, secretary of literature and publications of the Canton District, North-East Ohio Conference, reports an interesting contest held by the circles of her local Woman's Society. In preparation for the study of Africa, each circle was supplied with a list of articles on Africa appearing in The Methodist Woman from January, 1958, to January, 1959. Thirteen articles appeared. World Outlook published thirty-two articles. The object (which may be adapted to annual study theme) was for large number of the members to become better informed about the people of Africa and our Methodist missionary work there. The first prize was *The Way in Africa;* second prize, *The Halting Kingdom.* Prizes were awarded at the January, 1960, dinner meeting. Only those articles printed in The Methodist Woman or World Outlook from January, 1958, to December, 1959, could be counted in the contest.




**Instructions for Contestants**

1. Closing date: Circle meeting day in December, 1959. All blanks, properly filled in, were returned to the co-leader or magazine chairman on the day of the December circle meeting.

2. Only those circles reporting ten or more *members* who read one of the suggested articles, and returned their blanks correctly filled in, were eligible for a prize. The circle with the largest percentage of members participating won.

3. Circles were permitted to contact members not present at the November meeting and urge them to participate and turn in their reports.

4. Some articles were longer than others. Members were urged not to limit their reading to the shortest ones, or the same ones read by other members. In case of a tie in numbers for first prize, the circle whose blanks showed the fewest duplications in articles read was given first place. We are more concerned that twenty members of a circle read one article each, than that five members read four articles each. The idea was for more people to learn more about Africa. A study group on Africa in January was planned for everyone wanting to learn even more about this timely subject.

**Contest Blank**

The contest report blank contained space for the following: Name of circle; name of contestant; title of article read; name of magazine; date of issue; "With how many persons have you shared orally any of the ideas gleaned from the article?"; and a statement of at least twenty-five words about what impressed the reader most about the article read.

# In Memoriam

*Mrs. Frank I. Hollingsworth* died June 7 at her home in Denver, orado. Mrs. Hollingsworth was sident of Western Jurisdiction from 8-1956.

*Mrs. Yui Tsz-Tsa.* Word has come n Hong Kong that Mrs. Yui Tsz- passed away in Shanghai on April at the age of eighty-four. This ndid Christian woman was the wife a prominent Methodist pastor, and vell known to readers in America ough the book *Meet Mrs. Yu*, by y Culler White. Her funeral was ducted at the International Funeral lors, with burial at Kiang-wan.

t is said that Mrs. Yui's daughter, s Hsui-li-Yui, graduate of Scarritt lege with an M.A. from Cornell, allowed to leave Sung-Kiang and to Shanghai on account of her her's illness. The report is that is still with her father, who is said e in good health.

*Miss Fannie Fern Fulmer* was the ghter of the late Rev. D. P. and y A. Fulmer of the North-East o Conference. She was born De- ber 17, 1881, and died in the ist Hospital, Cincinnati, Ohio, on 14, 1960. Her early education sisted of Baldwin-Wallace prepa- ry School and the Epworth Evan- stic Institute, St. Louis, Missouri. was graduated from the Cincinnati sionary Training School in 1912. s Fulmer was also an ordained er in The Methodist Church.

As a deaconess, Miss Fulmer served children's and young people's ker in the neighborhood house, dwill Industries, Union Church, k Street Church, and The Meth- st Union, all located in Cincinnati, m 1911 until her retirement in 52.

*Miss Hyda Heard* was born in Cov- ton, Georgia, August 23, 1885. She graduated from the Covington h School in 1902 and from the lical Seminary, New York City, in 23, and attended Scarritt College Christian Workers, Nashville, Ten- see, in 1945-46.

Miss Heard served in the coal fields he Bluefield District, West Virginia, m 1924-1936, of which she said: y stay in the coal fields has been happiest time of my life . . . I e the hills, the trees, the wild wers, the birds . . . and with my ple heart, I love the people . . ." also served for many years at ny Acres, Lewisville, North Caro- a, a meeting place for ministers church leaders, until her retire- nt in 1950. She passed away on ne 9, 1960, in Winston-Salem, N. C.

*Miss Grace G. Adams*, a retired dea- ess passed away in Chicago, Illinois, July 4, 1960. She was born in nticello, Illinois, August 23, 1871, was graduated from the Chicago aconess Training School in 1896. llowing her years of service as a ish deaconess, she was retired by the Southern California- Arizona Conference in 1921.

*Mrs. H. T. Wohlgemuth*, Collinsville, Oklahoma, president of the Oklahoma Conference Woman's Society of Christian Service, died on July 7 after a long illness.

## ARRIVALS AND DEPARTURES

### RECENT ARRIVALS FROM:

AFRICA—*Central Congo*—Miss Norene Robken (Regular), c/o Mrs. John P. Cook, 305 Columbia, Coulee Dam, Washington.

*Liberia*—Miss Margaret Prentice (Regular), Frasier Meadows Manor, Boulder, Colorado.

*Southern Rhodesia*—Miss Ila Scovill (Regular), Route 2, Pioneer, Ohio.

INDIA—Misses Doris Herring (Regular, c/o George E. Berry, Route 2, Box 86, McClean, Virginia; Virginia Baldwin (Regular), Box 45-347, 3259 S.W. First Avenue, Miami, Florida; Bessie A. Hollows (Regular), c/o Miss Florence Palmer, 475 Riverside Drive, New York 27, New York; Dr. Edith Lacy, Mineral, Virginia (Regular).

JAPAN—Misses Mary McMillan (Regular), Route 2, Milton, Florida (Short furlough); Sara Rodes (Term completed), Brentwood, Tennessee.

KOREA—Misses Ruth Stewart (Regular), Star Route, Lowville, New York; Susan Harris (Term completed), 215 Cherry Avenue, Cooksville, Tennessee; Marjorie Yarborough (Term completed), Route 8, Sanford, North Carolina.

LATIN AMERICA—*Brazil*—Miss Rosalie Brown (Regular), Route 4, Box 338, Sumter, South Carolina.

*Cuba*—Miss Valeria Grubb (Term completed), 1184 Summit Avenue, Lakewood, Ohio; Miss Lois Davidson (Regular), Route 4, Salem, Illinois; Miss Elizabeth Beale, R.N., c/o Miss Eleanor Clarkson, 90 La Salle Street, New York 27, New York.

*Mexico*—Miss Ruth Warner (Regular), 5952 Stafford Avenue, Huntington Park, California.

SOUTHEAST ASIA—*Malaya*—Miss Ellen Suffern (Regular), 1045 E. Palmyra, Orange, California.

### RECENT DEPARTURES FOR:

AFRICA—*North Africa*—Miss Emmy Gisler, R.N.

*Southern Rhodesia*—Misses Signhild Hervold (Regular), Dorothy Hickok (Regular).

INDIA—Misses Kathleen Norris, Adis Robbins.

JAPAN—Miss Anne Smeland.

LATIN AMERICA—*Bolivia*—Miss Joyce Reed.

SOUTHEAST ASIA—*Burma*—Miss Maurine Cavett (Regular).

*Malaya*—Miss Helen Loomis (Regular).

*Taiwan*—Mrs. Ralph A. Ward (Regular).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Zone.....State.....

Date and year of birth.....


* Due to world conditions, no reports are received from China, Bulgaria, and Poland.

# FINANCIAL CONFERENCE REPORT FOR TH

**WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR**
**Miss Florence Ried**

| Jurisdiction | CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS | | | | | | |
|---|---|---|---|---|---|---|---|
| | Adult | W.S.G. | Paid on Pledge 1959-1960 | Total Pledged 1959-1960 | Youth | Children | Total on Appropriati 1959-1960 |
| **Central:** | | | | | | | |
| Central Alabama | $ 1,238.72 | $ 71.00 | $ 1,309.72 | $ 1,600.00 | $ 8.00 | $ 11.00 | $ 1,328 |
| Central West | 1,769.85 | 379.25 | 2,149.10 | 2,000.00 | 136.50 | 42.50 | 2,328 |
| Delaware | 11,720.44 | 1,549.22 | 13,269.66 | 12,000.00 | 500.00 | 125.00 | 13,894 |
| East Tennessee | 1,109.00 | 151.62 | 1,260.62 | 1,350.00 | ..... | ..... | 1,260 |
| Florida | 1,425.00 | 250.00 | 1,675.00 | 1,650.00 | 42.65 | 22.50 | 1,740 |
| Georgia | 2,094.05 | 167.00 | 2,261.05 | 7,000.00 | 16.50 | ..... | 2,277 |
| Lexington | 11,750.00 | 2,300.00 | 14,050.00 | 12,500.00 | 60.00 | 85.00 | 14,195 |
| Louisiana | 3,230.55 | 419.00 | 3,649.55 | 4,800.00 | 20.00 | 21.00 | 3,690 |
| Mississippi | 1,897.45 | 424.00 | 2,321.45 | 5,365.00 | ..... | 6.00 | 2,327 |
| North Carolina | 2,689.85 | 310.15 | 3,000.00 | 2,800.00 | 103.13 | 55.11 | 3,158 |
| South Carolina | 5,169.50 | 218.00 | 5,387.50 | 5,200.00 | 83.00 | 19.00 | 5,489 |
| Southwest | 909.74 | 103.99 | 1,013.73 | 1,750.00 | 23.53 | 3.00 | 1,040 |
| Tennessee | 2,204.30 | 356.05 | 2,560.35 | 3,300.00 | 39.00 | 15.00 | 2,614 |
| Texas | 3,380.15 | 385.10 | 3,765.25 | 3,300.00 | 323.00 | 65.50 | 4,153 |
| Upper Miss ssippi | 1,000.00 | 30.00 | 1,030.00 | 1,200.00 | 53.40 | 5.00 | 1,088 |
| Washington | 6,992.14 | 3,367.61 | 10,359.75 | 11,700.00 | 611.76 | 150.35 | 11,121 |
| West Texas | 2,539.66 | 262.00 | 2,801.66 | 2,600.00 | 29.00 | 30.00 | 2,860 |
| Central Jurisdiction | 76.10 | 50.00 | 126.10 | ..... | ..... | ..... | 126 |
| **Total** | 61,196.50 | 10,793.99 | 71,990.49 | 80,115.00 | 2,049.47 | 655.96 | 74,695 |
| **North Central:** | | | | | | | |
| Detroit | 178,910.28 | 6,362.22 | 185,272.50 | 176,300.00 | 8,544.80 | 350.48 | 194,167 |
| Illinois | 193,445.93 | 11,143.17 | 204,589.10 | 193,154.00 | 8,334.08 | 917.66 | 213,840 |
| Indiana | 123,386.50 | 10,896.47 | 134,282.97 | 125,500.00 | 5,475.00 | 701.00 | 140,458 |
| Michigan | 120,762.47 | 5,908.40 | 126,670.87 | 110,000.00 | 5,046.65 | 516.08 | 132,233 |
| Minnesota | 125,863.99 | 9,270.33 | 135,134.32 | 105,000.00 | 7,005.00 | 367.00 | 142,506 |
| North Dakota | 29,951.60 | 1,500.00 | 31,451.60 | 26,500.00 | 1,855.00 | 225.50 | 33,532 |
| North Indiana | 156,178.43 | 9,142.66 | 165,321.09 | 150,000.00 | 9,419.00 | 1,167.00 | 175,907 |
| North Iowa | 178,038.34 | 7,970.55 | 186,008.89 | 177,750.00 | 10,415.83 | 626.50 | 197,051 |
| North-East Ohio | 259,978.93 | 13,774.13 | 273,753.06 | 260,000.00 | 9,479.20 | 1,602.21 | 284,834 |
| Northwest Indiana | 87,268.52 | 4,955.76 | 92,224.28 | 86,000.00 | 3,915.36 | 338.59 | 96,478 |
| Ohio | 347,220.05 | 22,061.53 | 369,281.58 | 354,700.00 | 20,591.94 | 2,476.09 | 392,349 |
| Rock River | 245,377.90 | 12,801.59 | 258,179.49 | 232,678.00 | 6,340.00 | 798.00 | 265,317 |
| South Dakota | 41,887.78 | 2,015.11 | 43,902.89 | 41,900.00 | 1,669.29 | ..... | 45,572 |
| South Iowa | 158,480.21 | 13,672.43 | 172,152.64 | 140,000.00 | 11,741.35 | 697.39 | 184,591 |
| Southern Illinois | 61,991.82 | 9,742.63 | 71,734.45 | 67,500.00 | 3,397.71 | 557.31 | 75,689 |
| West Wisconsin | 50,482.62 | 1,585.09 | 52,067.71 | 46,750.00 | 2,581.69 | 102.24 | 54,751 |
| Wisconsin | 71,823.91 | 3,253.35 | 75,077.26 | 66,800.00 | 2,207.80 | 62.18 | 77,347 |
| North Central Jurisdiction | 25.00 | ..... | 25.00 | ..... | ..... | ..... | 25 |
| **Total** | 2,431,074.28 | 146,055.42 | 2,577,129.70 | 2,360,532.00 | 118,019.70 | 11,505.23 | 2,706,654 |
| **Northeastern:** | | | | | | | |
| Baltimore | 159,763.77 | 6,462.27 | 166,226.04 | 136,000.00 | 9,838.89 | 498.96 | 176,563 |
| Central New York | 59,921.72 | 1,029.40 | 60,951.12 | 56,000.00 | 2,870.00 | 135.00 | 63,956 |
| Central Pennsylvania | 65,053.45 | 1,567.95 | 66,621.40 | 60,000.00 | 3,123.56 | 454.72 | 70,199 |
| Erie | 93,924.33 | 1,392.22 | 95,316.55 | 92,000.00 | 5,336.40 | 921.45 | 101,574 |
| Genesee | 75,794.44 | 3,078.27 | 78,872.71 | 74,000.00 | 3,726.05 | 108.50 | 82,707 |
| Maine | 11,154.62 | 10.00 | 11,164.62 | 10,500.00 | 590.92 | 17.50 | 11,773 |
| New England | 44,357.28 | 646.00 | 45,003.28 | 40,000.00 | 3,525.61 | ..... | 48,528 |
| New England Southern | 30,153.60 | ..... | 30,153.60 | 27,000.00 | 798.89 | 20.99 | 30,973 |
| New Hampshire | 8,950.54 | 400.00 | 9,350.54 | 8,700.00 | 474.15 | 51.09 | 9,878 |
| New Jersey | 67,432.99 | 1,695.50 | 69,128.49 | 63,000.00 | 3,829.54 | 317.58 | 73,275 |
| New York | 44,746.03 | 4,867.02 | 49,613.05 | 44,500.00 | 1,198.22 | 56.40 | 50,867 |
| New York East | 66,472.40 | 3,607.03 | 70,079.43 | 61,500.00 | 2,857.51 | 109.17 | 73,046 |
| Newark | 84,078.07 | 3,866.65 | 87,944.72 | 83,400.00 | 2,544.69 | 47.00 | 90,536 |
| Northern New York | 30,869.94 | 885.06 | 31,755.00 | 31,750.00 | 1,461.71 | 135.25 | 33,351 |
| Peninsula | 58,122.66 | 327.72 | 58,450.38 | 51,000.00 | 2,176.00 | 140.72 | 60,767 |
| Philadelphia | 115,658.61 | 7,182.71 | 122,841.32 | 112,000.00 | 7,163.10 | 592.14 | 130,596 |
| Pittsburgh | 131,645.64 | 3,933.60 | 135,579.24 | 111,600.00 | 8,629.52 | 1,101.74 | 145,310 |
| Puerto Rico Provisional | 102.00 | ..... | 102.00 | 100.00 | ..... | ..... | 102 |
| Troy | 65,835.83 | 1,992.06 | 67,827.89 | 60,000.00 | 2,266.14 | 212.63 | 70,306 |
| West Virginia | 147,065.08 | 12,474.44 | 159,539.52 | 140,000.00 | 5,973.88 | 463.70 | 165,977 |
| Wyoming | 62,134.05 | 2,132.60 | 64,266.65 | 57,500.00 | 5,165.65 | 229.50 | 69,661 |
| Northeastern Jurisdictional | 555.45 | 301.00 | 856.45 | ..... | ..... | ..... | 856 |
| **Total** | 1,423,792.50 | 57,851.50 | 1,481,644.00 | 1,320,550.00 | 73,550.43 | 5,614.04 | 1,560,808 |
| **South Central:** | | | | | | | |
| Central Kansas | 176,150.55 | 19,536.31 | 195,686.86 | 181,000.00 | 8,823.84 | 734.24 | 205,244 |
| Central Texas | 93,260.50 | 20,546.18 | 113,806.68 | 96,000.00 | 4,793.68 | 134.81 | 118,785 |
| Indian Mission | 1,695.01 | ..... | 1,695.01 | 1,450.00 | 9.00 | 6.54 | 1710 |
| Kansas | 100,122.76 | 12,719.63 | 112,842.39 | 110,000.00 | 5,821.00 | 754.00 | 119,417 |
| Little Rock | 70,119.74 | 14,448.08 | 84,567.82 | 79,500.00 | 3,878.76 | 246.97 | 88,693 |

# EAR JUNE 1, 1959—MAY 31, 1960

**MISSIONS—THE METHODIST CHURCH**

**asurer**

DIVISION OF TOTAL RECEIPTS

| otal on ppriations 58-1959 | Appropriations | | Week of Prayer (Including W.S.G.) | Cash for Supply Work | Supplementary Gifts | Cultivation ¼ of 1c Per Member | Bequests | Total Receipts |
|---|---|---|---|---|---|---|---|---|
| | General | Conference Work | | | | | | |
| 800.90 | $ 1,328.72 | | $ 60.75 | $ 116.13 | | | | $ 1,505.60 |
| 2,082.75 | 2,328.10 | | 276.45 | 278.00 | $ 25.00 | $ 5.00 | | 2,912.55 |
| 12,565.17 | 10,894.66 | $ 3,000.00 | 348.20 | 2,333.00 | 150.00 | 20.00 | | 16,745.86 |
| 1,590.56 | 1,260.62 | | 87.95 | 213.37 | 150.56 | 4.42 | | 1,716.92 |
| 1,743.00 | 1,740.15 | | 102.11 | 106.00 | 25.00 | 5.00 | | 1,978.26 |
| 2,399.85 | 2,277.55 | | 87.41 | 372.81 | | 12.35 | | 2,750.12 |
| 8,926.88 | 14,195.00 | | 725.00 | 1,004.90 | 1,757.00 | 57.00 | | 17,738.90 |
| 3,347.66 | 3,690.55 | | 152.77 | 324.16 | 18.00 | 6.00 | | 4,191.48 |
| 2,802.75 | 2,327.45 | | 218.14 | 531.82 | | | | 3,077.41 |
| 2,873.37 | 3,158.24 | | 259.40 | 312.90 | | 7.00 | | 3,737.54 |
| 5,408.25 | 5,489.50 | | 283.25 | 306.75 | | 13.00 | | 6,092.50 |
| 1,408.22 | 1,040.26 | | 56.45 | 465.00 | | 2.00 | | 1,563.71 |
| 2,866.95 | 2,614.35 | | 85.00 | 214.75 | | 6.00 | | 2,920.10 |
| 4,003.36 | 4,153.75 | | 150.00 | 226.10 | | 12.00 | | 4,541.85 |
| 1,010.00 | 1,088.40 | | 43.50 | 82.50 | | 5.00 | | 1,219.40 |
| 10,406.07 | 11,121.86 | | 526.39 | 1,064.97 | 120.95 | 20.00 | | 12,854.17 |
| 2,614.74 | 2,860.66 | | 115.06 | 178.00 | 13.20 | 6.00 | | 3,172.92 |
| | 126.10 | | | | | | | 126.10 |
| 86,850.48 | 71,695.92 | 3,000.00 | 3,577.83 | 8,131.16 | 2,259.71 | 180.77 | | 88,845.39 |
| 190,897.66 | 189,617.78 | 4,550.00 | 8,481.66 | 14,223.26 | 6,388.53 | 98.00 | | 223,359.23 |
| 209,250.42 | 174,040.84 | 39,800.00 | 9,451.80 | 28,404.61 | 3,296.86 | 205.16 | | 255,199.27 |
| 136,703.30 | 137,458.97 | 3,000.00 | 6,869.75 | 18,457.01 | 1,378.20 | 69.54 | | 167,233.47 |
| 128,753.05 | 124,683.60 | 7,550.00 | 6,400.43 | 21,181.60 | 2,872.57 | 74.67 | $ 452.50 | 163,215.37 |
| 129,631.97 | 141,134.32 | 1,372.00 | 6,402.17 | 16,653.08 | 6,024.97 | 72.41 | | 171,658.95 |
| 32,079.62 | 33,532.10 | | 1,900.21 | 4,143.90 | 304.00 | 12.53 | | 39,892.74 |
| 176,694.87 | 175,907.09 | | 7,487.08 | 13,503.49 | 3,554.30 | 135.34 | 500.00 | 201,087.30 |
| 192,926.83 | 191,451.22 | 5,600.00 | 8,865.25 | 18,924.55 | 9,109.29 | 66.93 | 25.00 | 234,042.24 |
| 275,363.75 | 273,834.47 | 11,000.00 | 12,238.23 | 25,587.18 | 4,029.75 | 130.27 | | 326,819.90 |
| 93,813.43 | 96,478.23 | | 3,911.30 | 7,278.62 | 2,892.97 | 50.40 | 16,932.57 | 127,544.09 |
| 379,730.66 | 392,349.61 | | 18,645.89 | 39,939.78 | 12,708.51 | 178.32 | 550.00 | 464,372.11 |
| 244,102.23 | 259,881.49 | 5,436.00 | 9,287.51 | 23,342.96 | 19,497.03 | 95.49 | | 317,540.48 |
| 45,437.32 | 45,572.18 | | 2,715.14 | 3,927.31 | 335.62 | 25.00 | | 52,575.25 |
| 177,525.37 | 175,421.38 | 9,170.00 | 7,553.13 | 19,160.53 | 13,733.06 | 103.45 | 10,402.75 | 235,544.30 |
| 71,876.10 | 75,689.47 | | 5,178.59 | 12,219.61 | 2,405.30 | 38.81 | | 95,171.78 |
| 50,693.64 | 54,751.64 | | 2,382.48 | 4,799.92 | 747.92 | 31.61 | | 62,713.57 |
| 80,721.80 | 77,347.24 | | 4,014.23 | 5,738.17 | 1,381.15 | 42.85 | | 88,523.64 |
| 165.00 | 25.00 | | | | 1,154.25 | | | 1,179.25 |
| 616,367.02 | 2,619,176.63 | 87,478.00 | 121,784.85 | 277,485.58 | 91,454.28 | 1,430.78 | 28,862.82 | 3,227,672.94 |
| 168,976.18 | 145,963.89 | 30,600.00 | 9,337.71 | 18,200.31 | 10,010.69 | 86.39 | | 214,198.99 |
| 62,069.99 | 63,956.12 | | 3,024.00 | 4,392.41 | 686.36 | 45.00 | | 72,103.89 |
| 65,821.06 | 55,897.68 | 14,302.00 | 4,370.15 | 5,690.30 | 1,683.11 | 53.00 | | 81,996.24 |
| 98,450.31 | 96,574.40 | 5,000.00 | 6,116.08 | 9,403.77 | 2,205.08 | 50.00 | | 119,349.33 |
| 80,715.80 | 78,807.26 | 3,900.00 | 3,556.45 | 7,809.47 | 1,418.54 | 47.16 | | 95,538.88 |
| 11,404.94 | 11,773.04 | | 1,105.18 | 978.65 | 100.00 | 23.06 | | 13,979.93 |
| 47,048.68 | 35,728.89 | 12,800.00 | 2,231.01 | 10,979.69 | 2,914.66 | 37.59 | | 64,691.84 |
| 30,130.12 | 27,073.48 | 3,900.00 | 1,364.33 | 2,557.09 | 1,387.12 | 19.52 | | 36,301.54 |
| 9,101.25 | 9,875.78 | | 697.26 | 930.85 | 92.63 | 7.72 | | 11,604.24 |
| 71,311.78 | 67,290.61 | 5,985.00 | 4,132.61 | 14,006.72 | 1,193.33 | 89.80 | | 92,698.07 |
| 46,975.84 | 50,867.67 | | 2,397.14 | 3,768.31 | 3,272.01 | 70.00 | | 60,375.13 |
| 71,776.51 | 69,396.11 | 3,650.00 | 3,788.50 | 7,649.55 | 1,457.21 | 42.07 | | 85,983.44 |
| 90,195.79 | 86,936.41 | 3,600.00 | 4,050.92 | 9,852.01 | 3,506.08 | 46.53 | | 107,991.95 |
| 33,540.68 | 32,751.96 | 600.00 | 2,538.82 | 3,110.60 | 2,551.62 | 27.48 | | 41,580.48 |
| 55,731.21 | 49,427.10 | 11,340.00 | 3,800.19 | 4,625.72 | 1,942.89 | 58.06 | | 71,193.96 |
| 128,994.21 | 110,496.56 | 20,100.00 | 5,892.07 | 15,622.45 | 291.87 | 60.16 | | 152,463.11 |
| 139,406.99 | 120,410.50 | 24,900.00 | 8,484.21 | 14,632.83 | 3,791.50 | 62.88 | 2,335.87 | 174,617.79 |
| 85.00 | 102.00 | | 300.00 | 11.00 | | | | 413.00 |
| 66,481.82 | 70,306.66 | | 3,048.24 | 4,866.35 | 1,153.68 | 46.68 | | 79,421.61 |
| 163,815.31 | 155,777.10 | 10,200.00 | 12,151.58 | 15,810.05 | 5,824.00 | 84.14 | | 199,846.87 |
| 68,121.02 | 59,661.80 | 10,000.00 | 3,279.24 | 10,366.36 | 641.63 | 45.00 | | 83,994.03 |
| 701.76 | 856.45 | | | | | | | 856.45 |
| 1510,856.25 | 1,399,931.47 | 160,877.00 | 85,665.69 | 165,264.49 | 46,124.01 | 1,002.24 | 2,335.87 | 1,861,200.77 |
| 197,086.94 | 204,094.94 | 1,150.00 | 9,058.00 | 15,949.69 | 1,368.51 | 87.60 | | 231,708.74 |
| 111,946.85 | 118,735.17 | | 7,732.47 | 10,529.85 | 1,763.16 | 35.82 | | 138,796.47 |
| 1,845.97 | 1,710.55 | | 127.28 | 147.98 | 30.00 | 5.69 | | 2,021.50 |
| 117,701.45 | 119,417.39 | | 5,633.27 | 10,789.51 | 2,536.50 | 64.40 | | 138,441.07 |
| 84,618.49 | 88,693.55 | | 3,964.82 | 6,275.28 | 587.35 | 30.64 | | 99,551.64 |

# FINANCIAL CONFERENCE REPORT FOR TH

**WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOAR**
**Miss Florence Ried**

| Jurisdiction | CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS | | | | | | |
|---|---|---|---|---|---|---|---|
| | Adult | W.S.G. | Paid on Pledge 1959-1960 | Total Pledged 1959-1960 | Youth | Children | Total on Appropriation 1959-1960 |
| **South Central** (Continued): | | | | | | | |
| Louisiana | $ 108,104.76 | $ 16,762.42 | $ 124,867.18 | $ 106,975.00 | $ 3,485.00 | $ 210,44 | $ 128,562. |
| Missouri | 49,751.67 | 4,733.29 | 54,484.96 | 52,000.00 | 1,076.49 | 154.27 | 56,345. |
| Nebraska | 194,969.47 | 11,735.20 | 206,704.67 | 184,800.00 | 4,208.19 | 514.94 | 211,427. |
| New Mexico | 31,259.00 | 6,341.00 | 37,600.00 | 29,000.00 | 1,931.88 | 146.20 | 39,678. |
| North Arkansas | 44,676.86 | 15,550.73 | 60,227.59 | 58,700.00 | 2,157.93 | 68.77 | 62,454. |
| North Texas | 100,269.75 | 22,518.72 | 122,788.47 | 122,768.00 | 6,517.22 | 119.51 | 129,425. |
| Northwest Texas | 78,696.45 | 14,657.98 | 93,354.43 | 80,000.00 | 5,215.98 | 188.07 | 98,578. |
| Oklahoma | 154,834.92 | 26,268.42 | 181,103.34 | 179,485.00 | 12,349.83 | ..... | 193,453. |
| Rio Grande | 2,176.26 | 135.00 | 2,311.26 | 1,500.00 | 135.59 | 31.07 | 2,477. |
| St. Louis | 85,562.69 | 13,492.04 | 99,054.73 | 87,500.00 | 1,804.10 | 113.63 | 100,972. |
| Southwest Missouri | 90,854.55 | 13,732.76 | 104,587.31 | 90,400.00 | 4,387.24 | 278.13 | 109,252. |
| Southwest Texas | 117,704.54 | 23,009.96 | 140,714.50 | 122,000.00 | 3,897.76 | 755.60 | 145,367. |
| Texas | 176,359.04 | 28,271.90 | 204,630.94 | 182,000.00 | 5,152.49 | 310.24 | 210,093. |
| South Central Jurisdiction | 515.50 | 90.00 | 605.50 | ..... | ..... | ..... | 605. |
| **Total** | 1,677,084.02 | 264,549.62 | 1,941,633.64 | 1,765,078.00 | 76,275.98 | 4,767.43 | 2,022,677. |
| **Southeastern:** | | | | | | | |
| Alabama-West Florida | 90,665.91 | 13,826.02 | 104,491.93 | 95,000.00 | 2,488.99 | 179.78 | 107,160. |
| Cuba Mission | 195.00 | ..... | 195.00 | 500.00 | ..... | ..... | 195. |
| Florida | 205,649.85 | 25,816.34 | 231,466.19 | 170,000.00 | 11,478.65 | 567.14 | 243,511. |
| Holston | 121,707.47 | 24,315.20 | 146,022.67 | 143,500.00 | 12,153.75 | 468.91 | 158,645. |
| Kentucky | 66,685.87 | 13,314.13 | 80,000.00 | 80,000.00 | 2,448.67 | 274.59 | 82,723. |
| Louisville | 63,192.70 | 10,107.29 | 73,299.99 | 73,200.00 | 3,689.79 | 209.70 | 77,199. |
| Memphis | 76,520.60 | 19,277.16 | 95,797.76 | 93,150.00 | 3,898.91 | 282.38 | 99,979. |
| Mississippi | 66,833.56 | 17,002.17 | 83,835.73 | 80,000.00 | 3,043.77 | 115.32 | 86,994. |
| North Alabama | 93,807.60 | 21,550.89 | 115,358.49 | 110,000.00 | 7,711.88 | 311.45 | 123,381. |
| North Carolina | 127,115.16 | 15,255.35 | 142,370.51 | 140,150.00 | 7,837.19 | 524.56 | 150,732. |
| North Georgia | 163,850.00 | 43,760.00 | 207,610.00 | 185,000.00 | 8,574.94 | 981.87 | 217,166. |
| North Mississippi | 51,155.04 | 11,045.05 | 62,200.09 | 62,200.00 | 4,272.92 | 137.64 | 66,610. |
| South Carolina | 155,914.78 | 21,095.20 | 177,009.98 | 160,000.00 | 5,803.87 | 649.36 | 183,463. |
| South Georgia | 148,453.62 | 20,636.60 | 169,090.22 | 143,000.00 | 4,568.46 | 389.46 | 174,048. |
| Tennessee | 92,590.19 | 21,762.96 | 114,353.15 | 107,000.00 | 6,681.50 | 199.67 | 121,234. |
| Virginia | 279,879.23 | 24,987.68 | 304,866.91 | 240,000.00 | 12,387.33 | 444.32 | 317,698. |
| Western North Carolina | 141,514.25 | 28,932.09 | 170,446.34 | 165,000.00 | 10,193.74 | 802.81 | 181,442. |
| Southeastern Jurisdiction | 6.00 | ..... | 6.00 | ..... | ..... | ..... | 6. |
| **Total** | 1,945,736.83 | 332,684.13 | 2,278,420.96 | 2,047,700.00 | 107,234.36 | 6,538.96 | 2,392,194. |
| **Western:** | | | | | | | |
| Alaska Mission | 2,256.75 | 100.00 | 2,356.75 | 2,012.00 | 36.80 | 2.32 | 2,395. |
| California-Nevada | 131,698.52 | 14,056.45 | 145,754.97 | 115,100.00 | 4,907.85 | 219.39 | 150,882. |
| Hawaii Mission | 2,555.00 | 141.38 | 2,696.38 | 2,500.00 | 224.59 | ..... | 2,920. |
| Idaho | 19,282.51 | 1,220.53 | 20,503.04 | 17,195.00 | 683.46 | 35.64 | 21,222. |
| Montana | 21,951.37 | 1,953.45 | 23,904.82 | 21,000.00 | 2,136.64 | 41.00 | 26,082. |
| Oregon | 49,500.00 | 5,900.00 | 55,400.00 | 55,350.00 | 4,571.43 | 31.67 | 60,003. |
| Pacific Japanese Provisional | 1,090.00 | 252.00 | 1,342.00 | 1,250.00 | 150.81 | ..... | 1,492. |
| Pacific Northwest | 79,005.01 | 10,107.99 | 89,113.00 | 80,500.00 | 2,282.69 | 115.16 | 91,510. |
| Rocky Mountain | 77,913.59 | 7,715.19 | 85,628.78 | 67,000.00 | 2,950.44 | 205.85 | 88,785. |
| Southern California-Arizona | 284,015.86 | 28,922.84 | 312,938.70 | 265,000.00 | 8,991.47 | 220.29 | 322,150. |
| Western Jurisdiction | 124.54 | ..... | 124.54 | ..... | ..... | ..... | 124. |
| **Total** | 669,393.15 | 70,369.83 | 739,762.98 | 626,907.00 | 26,936.18 | 871.32 | 767,570. |
| **Total from Conferences** | 8,208,277.28 | 882,304.49 | 9,090,581.77 | 8,200,882.00 | 404,066.12 | 29,952.94 | 9,524,600. |
| **Other Income for Appropriations:** | | | | | | | |
| Deaconess Pension Fund | ..... | ..... | ..... | ..... | ..... | ..... | 70,117. |
| Enrolled Home Missionary Pension Fund | ..... | ..... | ..... | ..... | ..... | ..... | 1,238. |
| Interest Income Allocated from Permanent and Restricted Funds | ..... | ..... | ..... | ..... | ..... | ..... | 4,452. |
| Miscellaneous Gifts for Appropriations | ..... | ..... | ..... | ..... | ..... | ..... | 35,070. |
| | | | | | | | 110,878. |
| **Grand Total** | $8,208,277.28 | $882,304.49 | $9,090,581.77 | $8,200,882.00 | $404,066.12 | $29,952.94 | $9,635,479. |

# EAR JUNE 1, 1959—MAY 31, 1960

**MISSIONS—THE METHODIST CHURCH**

**asurer**

DIVISION OF TOTAL RECEIPTS

| otal on opriations 58-1959 | Appropriations | | Week of Prayer (Including W.S.G.) | Cash for Supply Work | Supplementary Gifts | Cultivation ¼ of 1c Per Member | Bequests | Total Receipts |
|---|---|---|---|---|---|---|---|---|
| | General | Conference Work | | | | | | |
| 123,051.22 | $ 128,562.62 | ..... | $ 8,628.93 | $ 16,919.14 | $ 642.22 | $ 80.02 | ..... | $ 154,832.93 |
| 54,619.92 | 56,345.72 | ..... | 3,810.43 | 7,390.75 | 2,042.24 | 30.46 | ..... | 69,619.60 |
| 196,824.42 | 198,987.80 | $ 12,440.00 | 6,579.08 | 22,496.40 | 7,376.37 | 75.39 | ..... | 247,955.04 |
| 37,281.68 | 39,678.08 | ..... | 4,169.40 | 11,065.29 | 461.50 | 21.00 | ..... | 55,395.27 |
| 62,265.38 | 62,454.29 | ..... | 4,988.22 | 10,203.29 | 647.56 | 35.18 | ..... | 78,328.54 |
| 125,150.97 | 129,425.20 | ..... | 10,334.94 | 10,144.98 | 1,274.00 | 44.69 | ..... | 151,223.81 |
| 95,050.42 | 98,758.48 | ..... | 9,572.53 | 10,479.80 | 8,469.84 | 32.24 | ..... | 127,312.89 |
| 185,098.60 | 193,453.17 | ..... | 11,407.12 | 23,239.41 | 23,725.65 | 78.60 | ..... | 251,903.95 |
| 2,620.23 | 2,477.92 | ..... | 559.79 | 631.23 | ..... | 5.67 | ..... | 3,674.61 |
| 95,182.36 | 100,972.46 | ..... | 5,554.04 | 16,786.52 | 653.93 | 36.75 | ..... | 124,003.70 |
| 103,633.20 | 109,252.68 | ..... | 5,518.37 | 11,719.08 | 1,198.21 | 41.91 | ..... | 127,730.25 |
| 144,134.57 | 145,367.86 | ..... | 10,580.85 | 18,575.59 | 1,651.29 | 46.72 | ..... | 176,222.31 |
| 195,875.82 | 210,093.67 | ..... | 11,653.80 | 22,766.77 | 1,676.20 | 130.76 | ..... | 246,321.20 |
| 410.00 | 605.50 | ..... | ..... | ..... | ..... | ..... | ..... | 605.50 |
| 934,470.49 | 2,009,087.05 | 13,590.00 | 119,873.34 | 226,110.56 | 56,104.53 | 883.54 | ..... | 2,425,649.02 |
| 103,717.87 | 107,160.70 | ..... | 12,784.94 | 10,696.80 | 1,489.54 | 47.00 | ..... | 132,178.98 |
| 336.77 | 195.00 | ..... | 417.09 | ..... | ..... | ..... | ..... | 612.09 |
| 214,932.19 | 243,511.98 | ..... | 17,016.71 | 38,138.83 | 20,530.88 | 300.00 | ..... | 319,498.40 |
| 153,914.08 | 158,645.33 | ..... | 22,826.96 | 15,677.51 | 12,109.83 | 76.35 | ..... | 209,335.98 |
| 80,699.77 | 82,723.26 | ..... | 6,417.79 | 6,581.52 | 637.42 | 31.25 | ..... | 96,391.24 |
| 75,643.20 | 77,199.48 | ..... | 7,479.15 | 7,731.09 | 6,900.00 | 27.31 | ..... | 99,337.03 |
| 97,581.42 | 99,979.05 | ..... | 12,626.19 | 11,810.67 | 6,160.50 | 47.00 | ..... | 130,623.31 |
| 87,753.17 | 86,994.82 | ..... | 9,078.58 | 6,217.66 | 735.00 | 25.49 | $ 1,000.00 | 104,051.55 |
| 115,152.28 | 120,381.82 | 3,000.00 | 10,011.24 | 18,827.54 | 14,959.05 | 60.64 | ..... | 167,240.29 |
| 146,513.12 | 150,732.26 | ..... | 13,255.16 | 19,382.49 | 20,936.33 | 84.90 | ..... | 204,391.14 |
| 204,980.47 | 217,166.81 | ..... | 13,575.43 | 24,532.85 | 13,624.41 | 80.00 | ..... | 268,979.50 |
| 65,943.83 | 66,610.65 | ..... | 6,824.58 | 5,273.78 | 1,028.41 | 26.38 | ..... | 79,763.80 |
| 175,124.57 | 181,963.21 | 1,500.00 | 11,959.81 | 15,436.98 | 3,577.67 | 77.32 | ..... | 214,514.99 |
| 166,670.07 | 174,048.14 | ..... | 12,355.87 | 14,968.99 | 5,010.64 | 51.28 | ..... | 206,434.92 |
| 113,695.72 | 101,234.32 | 20,000.00 | 7,684.31 | 7,841.92 | 2,144.32 | 37.87 | ..... | 138,942.74 |
| 302,952.64 | 313,698.56 | 4,000.00 | 24,159.50 | 24,984.33 | 49,555.87 | 126.35 | ..... | 416,524.61 |
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| 2,153.53 | 2,395.87 | ..... | 234.00 | 453.00 | 10.00 | 1.00 | ..... | 3,093.87 |
| 142,880.25 | 147,082.21 | 3,800.00 | 7,283.96 | 21,486.30 | 14,223.54 | 64.64 | 3,000.00 | 196,940.65 |
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| 1,429.00 | 1,492.81 | ..... | 666.55 | 186.00 | 205.87 | 3.85 | ..... | 2,555.08 |
| 86,731.66 | 90,910.85 | 600.00 | 5,261.40 | 10,934.89 | 4,736.36 | 46.70 | ..... | 112,490.20 |
| 84,572.05 | 86,585.07 | 2,200.00 | 4,603.93 | 10,779.14 | 3,845.47 | 54.62 | ..... | 108,068.23 |
| 303,101.70 | 315,850.46 | 6,300.00 | 12,197.85 | 43,312.73 | 53,415.63 | 119.21 | 21,563.88 | 452,759.76 |
| ..... | 124.54 | ..... | ..... | ..... | 204.34 | ..... | ..... | 328.88 |
| 729,830.10 | 748,970.48 | 18,600.00 | 35,569.68 | 98,401.44 | 78,254.06 | 352.12 | 24,563.88 | 1,004,711.66 |
| 143,065.49 | 9,212,555.83 | 312,045.00 | 571,237.99 | 1,033,871.86 | 484,059.76 | 5,070.47 | 56,762.57 | 11,675,603.48 |
| 71,604.03 | 70,117.54 | ..... | ..... | ..... | ..... | ..... | ..... | 70,117.54 |
| 1,008.44 | 1,238.47 | ..... | ..... | ..... | ..... | ..... | ..... | 1,238.47 |
| 4,452.51 | 4,452.51 | ..... | ..... | ..... | ..... | ..... | ..... | 4,452.51 |
| 30,202.60 | 35,070.00 | ..... | ..... | ..... | ..... | ..... | ..... | 35,070.00 |
| 107,267.58 | 110,878.52 | | | | | | | 110,878.52 |
| 250,333.07 | $9,323,434.35 | $312,045.00 | $571,237.99 | $1,033,871.86 | $484,059.76 | $5,070.47 | $56,762.57 | $11,786,482.00 |

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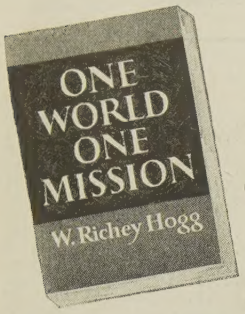
# APPROVED MATERIALS FOR FALL STUDY

(See May, 1960, issue, *The Methodist Woman*, page 33)

***Theme: Into All the World Together***




**One World, One Mission.** By William Richey Hogg. Explo tion of the deve pment, s cance and mea ni for church and ndi world-wide mission world. $1.5

**Turning W** Thompson. V many nations a mi to solve their ied $1.50.

**Adult Guide on "Into All the World Together."** By Irene A. Jones. 50 cents.

*Supplementary Material*

**Sowers Together.** By Maude White Hardie. An illustrated booklet presenting some of the cooperative projects of the Woman's Division, Department of Work in Foreign Fields. 35 cents.

*Drama*

**The Circle Beyond Fear.** By Darius Leander Swann. Choral reading emphasizing the need for unity. Packaged only, 6 copies for $1.25.

**Where the World Begins.** By Dorothy Clarke Wilson. 50 cents.

## PROGRAM MATERIALS

**September 1960 through August 1961**

***The Word . . . in Our Midst***

**For Woman's Societies and Wesleyan Service Guilds**

**Program Book** and **Worship Booklet.** Packet, $1.00.

**Program Book.** 75 cents each; 3 for $2.00.

**Worship Booklet.** 35 cents each; 10 for $2.00.

**My Date Book.** Program calendar. 5 cents.

**Spanish Program Book.** *Program Book* and *Worship Booklet* in one volume. 75 cents.

### FOR YOUTH

**Dateline—The World.** Nine undated programs and worship resources for a World Friendship Group of Girls in the Methodist Youth Fellowship. Excellent for supplementary material in study classes. 75 cents.

## NEW PUBLICATIONS

**My World Bank.** See page 35 of this issue of THE METHODIST WOMAN for suggestions for using *My World Bank*. 5 cents each; 25 for $1.00; 100 for $3.00.

**Spiritual Life Cultivation.** Revised. Free for postage.

**Stewardship Facts, 1960-61.** 25 cents; 5 for $1.00.

**New Banner for Woman's Societies of Christian Service.** A most attractive banner, 14¾ by 19¾ inches, of white satin with the Woman's Society emblem in blue and gold. $5.00.

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**Welcome to . . . Bethlehem Centers.** Pictorial booklet on the purpose and work of the Bethlehem Centers. 25 cents.

**A Crown of Service.** By Noreen Dunn Tatum. Delightful history of the women's work of the Methodist Episcopal Church, South. Can be used as background material for study of "Heritage and Horizons in Home Missions." $3.50.

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**Election Issues That Make a World of Difference.** 10 cents.

**Christian Responsibility in the 1960 Election.** 10 cents.

## WEEK OF PRAYER AND SELF-DENIAL **October 25-31, 1960**

**Poster.** 10 cents.

**Gift Envelope.** Free.

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**The Quiet Day Service—"Think on These Things."** This booklet should be used by the leader and by members of the audience. 15 cents each; 10 for $1.25.

NOTE: Conference secretaries of Literature and Publications will send each Society and Wesleyan Service Guild in the local church a free packet containing one of each of the above. These packets were sent to the conference secretaries about July 1. *Free packets cannot be obtained from Literature Headquarters.* **Please order additional Week of Prayer literature early; we cannot insure delivery on orders received after October 12, 1960. Make out your order carefully; material sent as ordered cannot be returned for credit.**

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***Literature Headquarters:* 7820 Reading Road, Cincinnati 37, Ohio**

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